THE EXAMINER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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Can Congress Recognize Slaves as Property?

We referred some weeks ago to a case which would bring up this question, and promised to give the reports upon it. As yet, we have received only one side, and of that we proceed to give a synopsis.

The case was this:

"That Pacheco was the owner of a negro slave named Lewis, who was hired by an officer of the army, duly authorized, from his owner, as an interpreter and guide to the defeated command of Major Dade; that he was one of the few survivors of the disastrous defeat of that command, and remained either voluntarily or as a captive amongst the hostile Indians until the spring of 1838, when he accompanied Jumper, a Seminole chief, to one of our military posts in Florida, that he was then claimed by his owner, and the military commander, in whose control he was, refused to deliver him to his owner, and ordered that he be sent with the Indians to the West; because he deemed his transportation proper inasmuch as he was considered capable of exercising an injurious influence over the Indians; and thus, in pursuance of his order, he was transported to the West, and the owner thereby deprived of his value."

The committee, or the minority of the committee, John Dickey, James Wilson, David Fisher, Dudley Wilson, present these views.

First, admitting Lewis to be property, no compensation can be granted for him. A military officer binds the Government as far as his legitimate authority attends, and no further. This is an admitted rule. Had the officer who sent Lewis beyond the Mississippi authority to bind his government by such act? If he had been an ox or cart, no doubt would be felt. The officer would have had authority to hire, purchase, or impress oxen and carts to transport his baggage or provisions—but none whatever to send them out of the country. There was no "*taking of Lewis* for the public use." He is not "*used*" by the public now in the West. Not being so taken or used, the act of the officer does not bind the Government—it was *his* act, and for it he alone is responsible, even admitting Lewis to be property.

But, second, the great question involved in this relates to slavery—to the Constitutional relation which the Federal Government and the free States hold to the Institution.

1. As to the character of slavery.

War was once regarded as the only honorable occupation of man. Slavery grew out of it. It was regarded by most writers as one of the resulting consequences of war. Prisoners were held by physical force; if they could escape they were free. And to effect their escape they could use any means within their power, provided they did not injure innocent persons.

The pirate practice of seizing the unoffending people of Africa followed the abrogation of this barbarous usage. They were torn from home and friends, and had the right to escape by any means which God and nature had put in their power. This right descends to their offspring. They owe no allegiance to our Government—all their feelings, interests, are opposed to it, and the master who holds them as slaves. Lewis, therefore, had the moral right to annihilate his servitude, and he became *free* the moment he joined the enemy, for then the *local* laws of Florida ceased to act upon him.

If he had been slain, in battle, the United States could not have been held liable to his master. When, as one of our enemies, he submitted to our arms, he was "a prisoner of war" entitled to the same privileges of the other prisoners. The officer in command could make no distinctions. The terms of capitulation applied to all alike. These were, that they should emigrate West of the Mississippi. No exceptions were made. (See Doc. 225, 25 Congress.)

The Petitioner claimed him. By what right? He was free. He was one of the enemy. And by no act of Florida or the Federal Government could he be enslaved. Besides, if the Petitioner had a right to Lewis, why did he not assert it before competent Judicial authority in Florida? He cannot take advantage of his own neglect. Again, Lewis is neither maimed nor killed—why does he not assert and try the right to him now? These objections, the minority report consider fatal to the petitioner's claim.

But there are other and graver objections.

To grant the petitioner's claim—would be to acknowledge by Congress that slaves are property. Can it do that?

Slavery is the creature of positive law. It cannot exist a moment without it. It is contrary to nature, justice, eternal right. True, in earlier times slaves were regarded by many nations as a species of property. As late as 1749 Lord Chancellor Hardwicke decided that trover lay for a West India slave in the courts of Great Britain. But in 1772 Lord Mansfield, with a unanimous court, decided, that a slave brought upon British soil was free. In closing he said:

"*The state of slavery is of such a nature that it is incapable of being introduced on any reasons moral or political, but only by positive law. It is so odious that nothing can be suffered to support it but positive law.*"

The British Parliament had passed no law on this subject; but public opinion had. Yet at this time slaves were held in the colonies which subsequently formed the States of the Union, and how did the people there regard this principle? Why, the Convention which affirmed our Declaration of Independence affirmed it—and that document forcibly denies that men can be made property.

In 1787 the Convention met to frame our Federal Constitution; and it is important to understand in what light they viewed this question.

Mr Madison in his papers informs us that on

"Wednesday, August 22d, the Convention proceeded to consider the report of the Committee of Detail, in relation to duties on exports, a capitation tax and a navigation act. The fourth section reported was as follows:

"'No tax or duty shall be laid by the Legislature on articles exported from any State, nor on the migration nor importation of such persons as the several States shall think proper to admit; nor shall such migration nor importation be prohibited.'

"Mr. Gerry thought we had nothing to do with the conduct of the States as to Slavery; *but we ought to be careful not to give any sanction.*

"Mr. Sherman was opposed to any tax on slaves imported, as making the matter worse, *because it implied they were property.*

"The whole subject was again committed to a committee of eleven, which, August 24th, reported as follows, concerning the 4th section:

"'Strike out so much of the 4th section as was referred to the committee, and insert, "the migration or importation of such persons as the several States, now existing, shall think proper to admit, shall not be prohibited by the Legislature prior to the year 1800; but a tax may be imposed on such migration or importation, at a rate *not exceeding the average of the duties laid on imports.*"'

"The next day the report was taken up, and amended by substituting 1808 for 1800; and the first part was then adopted.

"Mr. Gorham thought Mr. Sherman should consider the duty *not as implying that slaves are property*, but as a discouragement to the importation of them."

Observe. The discussion turned upon the peculiar phraseology of the second part of the report. That, in classifying slaves with merchandize, seemed to imply that they were property. This, the Convention desired to avoid.—Mr. Madison reports as follows:

"Mr Madison *thought it wrong to admit in the Constitution the idea that there could be property in man.*

"Col. Mason (in answer to Mr. Gouverneur Morris)—The provision as it now stands *was necessary for the case of convicts*, in order to prevent the introduction of them.

"Still, the Convention was not satisfied; and it was finally agreed, *nem. con.*, to have the clause read.

"'But a tax or duty may be imposed on such importation, not exceeding ten dollars *for each person.*'

"And then the second part, as amended, was agreed to."

And thus it stands to this day!

This is one of the most important facts on record. It demonstrates, beyond all doubt, the settled purpose of the Federal Convention carefully to exclude from the Constitution, they were framing, the idea that there could be property in man; and that the term "persons," was used when slaves were referred to, with the intention that, so far as the Constitution was concerned, they were always to be regarded as *persons*, and not as *property*. Mr. Sherman was opposed to the clause, "*as acknowledging men to be* PROPERTY." Mr. Madison was also opposed to it, because he "*thought it* WRONG TO ADMIT IN THE CONSTITUTION THE IDEA THAT THERE COULD BE PROPERTY IN MAN."

And the clause was so amended to exclude in express terms the idea that there could be property in man.

Such was the public sentiment of that period. In every reference made to slaves in the Constitution, they are termed *persons*. Thus, in fixing the ratio of representation, it provides—

"The number shall be ascertained by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all *other persons*."

It is clear the framers of the Constitution, not only regarded slaves as persons, but they were spoken of as *other* persons.

In the ninth section of the first article, the Constitution provides that—

"The migration or importation of such *persons* as any of the States shall think proper to admit, shall not be prohibited until the year 1808."

How carefully language is used to distinguish slaves from property!

Again. In the second section of the third, the Constitution provides:—

"No *person* held to service or labor in one State under the laws thereof, and escaping into another, shall, by any law or regulation thereof, be discharged from such service or labor."

In every instance slaves are designated as *persons*. The framers of the Constitution not only regarded it as wrong to admit the idea, that there could be property in man, but they labored carefully to exclude from that instrument such an idea. Such is the fact. The language of the Constitution must be perverted—the recorded intention of its framers abandoned, if it be not clear to all, that the Federal Constitution does not regard slaves as property.

The Supreme Court of the United States has settled this doctrine. This question came distinctly before it in the case of Graves vs Slaughter (15 Peters' Reports, 449). The Constitution of Mississippi had prohibited the introduction of slaves into that State after a certain day. Slaves were taken then, and sold on a credit after the time allowed in that Constitution. Suit was commenced on the notes given in consideration of the slaves. The defence was that the contract was illegal and void under the Constitution of Mississippi. The reply was, that slaves were *property*, and that, therefore, the State of Mississippi had no right to prohibit their introduction, as the power to regulate commerce between the States belonged only to Congress. Judge McLean, in deciding the law, said:

"By the laws of certain States, slaves are treated as property; and the Constitution of Mississippi prohibits their being brought into that State by citizens of other States for sale or as merchandize. Merchandize is a comprehensive term, and may include every article of traffic, whether foreign or domestic, which is properly embraced by a commercial regulation.—But if slaves are considered in some of the States as merchandize, that cannot divest them of the leading and controlling quality of persons, by which they are designated in the Constitution. The character of property is given them by the local law. The law is respected, and all rights under it are protected by the Federal authorities; BUT THE CONSTITUTION ACTS UPON SLAVES AS PERSONS, AND NOT AS PROPERTY."

See where the opposite doctrine would lead. If slaves be property Congress may regulate the interstate slave trade—may prohibit the transportation of slaves from one State to another—may establish slave marts in each State in the Union. Nay, if this be so, no State has a right to prohibit slavery within its jurisdiction—to consecrate its soil to freedom. No State can, under the Federal Constitution, exclude horses, or property of any kind from being brought into it and sold! If slaves be property, they may be taken to New York, New England, held there, and sold as other property? But who will contend for such monstrous doctrines, or uphold a theory which upholds them?

The *minority* admit frankly that Jurists from the slave States have held different views, and expressed them. This is natural. They are accustomed to regard slaves as property at home, and would speak of them as property elsewhere. Thus the President of the United States and other officers have spoken of slaves as property, and in some instances have paid the public funds for such slaves, without warrant of law, and in opposition to the spirit and letter of the Federal Constitution. But when rightly informed, these high functionaries have corrected their error. So, also, in some of our treaties, slaves are referred to as property. Thus our treaty with Great Britain in 1814, speaks of

"Negroes and other property."

The same fact exists in our Indian treaties. But the framers of these treaties never examined the question at issue, and, evidently, did not think of the distinction which the Federal Government holds to slavery, and that which the *State* maintains. Besides, in making treaties with foreign nations the Government is solely controlled by the *law of nations*. There is no danger, then, of these errors forming a precedent, when the precise question is made for our decision.

The free States have carelessly fallen into the same error. They have admitted slaves to be property under the Federal Constitution. But no court, in free or slave State tolerates this idea; all, in free or slave States condemn it. The language of the Northern courts is the language of the Southern courts. See 2 Marshall's Rep. 467; 1st Leigh's Rep. 127; Gilmer's Rep. 143; 2 Mumford's Rep. 393; 5th Read's Rep. 126; Walker's Mississippi Rep. 36. In the latter case, the court says:

"*Slavery is condemned by reason and the laws of Nature. It exists and can exist, only through municipal regulations.*"

Property may be taken by the owner from one State to another, or from one nation to another; but, if a man voluntarily take his slave, or send him to a free State, the moment he enters such State, he becomes a freeman. From that moment his master's power over him ceases, and he can no more be enslaved.

And the practice of Government has been in conformity with this principle, that there could be no property in men. The legislative branch of Government has never regarded slaves as property: nor has any claim for the payment of slaves, either lost or killed in public service, been paid by law of Congress, except, perhaps, in one or two instances. The only law which the undersigned have found, is the case of Depeyster, which passed the House of Representatives, *without discussion or examination*, at the 1st session, 28th Congress, (see laws of that session.)

It cannot, therefore, be called or considered a precedent. The case of Francis Larche settles the question. The petitioner owned a slave, cart and horse, which were in his service, and on the day of the battle of New Orleans they were impressed into the public service by the commanding officer—the negro and horse were killed, and the cart broken by the shot of the enemy. A stronger case could not be made out. The owner did not hire his slave to Government, but the slave had been impressed against the will of the owner. Yet Southern and Northern men united, (see House Reports, 1 session, 21st Congress, Vol. 3, No. 401,) in refusing to pay for the slave, because it would overturn the usage of the Government.

"They say, in their report, that they had caused examination to be made at the Treasury Department, to see if slaves who had been killed in public service during the revolutionary war, had been paid for; and they learned that no such instance could be found. They also cite a number of cases where claims were made for slaves killed and those who died in the public service, during the war of 1812, all of which were rejected."

On the 9th of April 1816, the House refused to include *slaves* lost or killed in the public service, in an act to pay for *property* lost, captured, or destroyed, by the enemy, while in the military service of the United States. On the 26th January, 1825, it affirmed the same doctrine. At the 2d session of the 27th Congress, provisions were made to pay for slaves taken from their owners in West Florida, by Gen. Jackson. The House rejected them. It decided that slaves were *persons, not property*. But there is no need of multiplying cases. The principle and usage of Government in this respect are uniform. Nor can they be violated, without uprooting the very basis on which our Federal compact rests.

The Committee proceed to lay down these doctrines:

—That slavery is local.

—That the Federal Government has no right to interfere with it in the States.

—Nor has it the right to involve the free States in its support.

They affirm as their view, the resolution adopted, almost unanimously by the the House of Representatives, Dec., 1838:

"Resolved, *That this Government is a Government of limited powers; that by the Constitution of the United States, it has no power whatever over the institution of slavery in the several States of this Union.*"

The Committee conclude—

It seemed to have been the unanimous opinion of statesmen, that Congress possessed no powers whatever in relation to slavery. A distinguished Senator, in speaking before that body on this subject, in 1839, said—"According to the compromises of the Constitution, no power whatever was granted to the Federal Government in respect to domestic slavery, but that which relates to taxation, representation, and the power to restore fugitive slaves. All other power," said he, "in regard to the institution of slavery, was retained exclusively by the States." This was spoken in the presence of that learned body; and no member, it is believed, either denied or doubted the doctrine advanced.

The undersigned entertain the same sentiments. They feel that to legislate for the payment of slaves by the Government, or to appropriate the funds of the nation, drawn, in part, from the freemen of the North, for such a purpose, would be to involve the people of the free States in the support of an institution which they have discarded, which they regard as wrong, to which they are, morally and religiously opposed, and from the evils and burdens of which they are most obviously exempted by the constitutional compact.

The undersigned are not unconscious that the last clause of the second section of the fourth article of the Constitution has been referred to, to show that the Constitution has involved the free States in the support of slavery. This, however, if true, must be limited to the terms to which that clause extends. It has no other reference to slavery than regards fugitive slaves, and cannot properly be construed as extending farther. But we find, by the history of its adoption, that the framers were careful not to involve the people of the free States in the arrest or return of fugitive slaves. The covenant on the part of the free States is, that they will pass no law or regulations, nor do any acts, to relieve such fugitive from the service of his master.—When that clause of the Constitution was before the Convention, a member from North Carolina moved to amend it so as to make it the duty of the people of the free States to arrest and imprison fugitive slaves, in the same manner as they were bound to arrest fugitives from justice. But Mr. Wilson, of Pennsylvania, objected that such provision would involve the people of the free States in the expense of arresting and imprisoning slaves, and the amendment was rejected.

This is conclusive to show that no acts were to be done by the people of the free States in favor of fugitive slaves. Indeed this very stipulation is to abstain from action. So clearly is that intention expressed on the face of the Constitution, that the Supreme Court of the United States, in the case of Prigg vs. Commonwealth of Pennsylvania, declared the States incompetent to legislate on the subject, and that the last clause of the section, which says "they shall be delivered up on claim of the party to whom such service or labor may be due," imposes upon the people of the free States no other obligation than peaceably and quietly to permit the holder of the slave to enter such State and pursue and take his slave without molestation or hindrance. To the extent, then, of abstaining from all participation in aiding the slave to escape from service, the people of the free States are bound to uphold that institution, and no farther. The master cannot demand of them aid or assistance in retaking his slave. So far from this, some of the State Legislatures have, by statute law, rendered it penal for any citizen of such State (not being an officer of the United States) to render any assistance to the master in such case. Of the perfect constitutional power of the States to pass such laws, the undersigned entertain no doubts. And they are led to the conclusion that this provision of the Constitution gives no power, either expressly or by implication, to Congress, to legislate either for the benefit or the abolition of slavery, except for the arrest of such fugitives; and, on that point, the powers of Congress extends no farther than to attach penalties to any act of interference on the part of those who defend, protect, or secrete the fugitive from arrest. The undersigned, after the most careful examination of this case, and of the important principles involved in its consideration, have been led to the conclusion—

Firstly.—That, admitting the man Lewis to have been the property of the petitioner, in the ordinary acceptation of that term, the circumstances of this case come within no established rule of compensation known in the practice of this Government.

Secondly.—That Lewis was a prisoner of war, and could not properly have been surrendered by the military officer in command to any person claiming him as a slave.

Thirdly.—That slaves, under the provisions of the Federal Constitution, are not regarded as property, and ought not to be paid for by the Government as such.

Fourthly.—That for Congress to allow compensation for the man Lewis, would be to reverse the entire system of legislation on the subject which controlled this body since the adoption of the Constitution, and would bespeak an instability of purpose which must necessarily impair the confidence now reposed in us by our constituents.

Fifthly.—That, by the Constitution of the United States, the Federal Government are not authorized to legislate upon the subject of slavery, or in any manner to involve the people of the free States in the payment for slaves.

The undersigned, therefore, recommend to the consideration of the House, the following resolution:

Resolved, That the petitioner is not entitled to relief.

LETTERS

FROM HON. JOHN QUINCY ADAMS TO HIS SON,

On the Bible and its Teachings.

Communicated to the Tribune.

LETTER I.

St. Petersburgh, Sept., 1811.

My Dear Son: In your letter of the 18th January, to your mother, you mentioned that you read to your aunt a chapter in the Bible or a section of Doddridge's Annotations every evening. This information gave me real pleasure; for so great is my veneration for the Bible, and so strong my belief that, when duly read and meditated on, it is of all books in the world, that which contributes most to make men good, wise and happy—that the earlier my children begin to read it, the more steadily they pursue the practice of reading it throughout their lives, the more lively and confident will be my hopes that they will prove useful citizens to their country, respectable members of society, and a real blessing to their parents. But I hope you have now arrived at an age to understand that reading, even in the Bible is a thing in itself neither good nor bad, but that all the good which can be drawn from it is by the use and improvement of what you have read, with the help of your own reflection. Young people sometimes boast of how many books and how much they have read; when, instead of boasting, they ought to be ashamed of having wasted so much time to so little profit. I advise you, my son, in whatever you read, and most of all in reading the Bible, to remember that it is for the purpose of making you wiser and more virtuous. I have myself for many years made it a practice to read through the Bible once every year. I have always endeavored to read it with the same spirit and temper of mind which I now recommend to you; that is, with the intention and desire that it may contribute to my advancement in wisdom and virtue. My desire is indeed very imperfectly successful; for, like you, and like the Apostle Paul, "I find a law in my members, warring against the laws of my mind." But as I know that it is my nature to be imperfect, so I know that it is my duty to aim at perfection; and feeling and deploring my own frailties, I can only pray Almighty God for the aid of his Spirit to strengthen my good desires, and to subdue my propensities to evil, for it is from Him that every good and every perfect gift descends. My custom is, to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. But, as other cares, duties and occupations engage the remainder of it, I have perhaps never a sufficient portion of my time in meditation upon what I have read. Even meditation itself is often fruitless, unless it has some special object in view; useful thoughts often arise in the mind, and pass away without being remembered or applied to any good purpose—like the seed scattered upon the surface of the ground, which the birds devour, or the wind blows away, or which rot without taking root, however good the soil may be upon which they are cast. We are all, my dear George, unwilling to confess our own faults, even to ourselves; and when our own consciences are too honest to conceal them from us, our self-love is always busy, either in attempting to disguise them to us under false and delusive colors, or in seeking out excuses and apologies to reconcile them to our minds. Thus, although I am sensible that I have not derived from my assiduous perusal of the Bible, (and I might apply the same remark to almost everything else that I do,) all the benefit that I might and ought, I am as constantly endeavoring to persuade myself that it is not my own fault.—Sometimes I say to myself, I do not understand what I have read; I cannot help it; I did not make my own understanding; there are many things in the Bible "hard to understand," as St. Peter expressly says of Paul's Epistles;—some are hard in the Hebrew, and some in the Greek—the original languages in which the Scriptures were written; some are harder still in the translations. I have been obliged to lead a wandering life about the world, and scarcely ever have at hand the book which might help me to surmount these difficulties. Conscience sometimes puts the question—Whether my not understanding many passages is not owing to my want of attention in reading them. I must admit that it is; a full proof of which is, that every time I read the Book through I understand some passages which I never understood before, and which I should have done, at a former reading, had it been effected with a sufficient degree of attention. Then, in answer to myself, I say—It is true; but I cannot always command my own attention, and never can to the degree that I wish. My mind is oft-times so full of other things, absorbed in bodily pain, or engrossed by passion, or distracted by pleasure, or exhausted by dissipation, that I cannot give to proper daily employment the attention which I gladly would, and which is absolutely necessary to make it "fruitful of good works."—This acknowledgment of my weakness is just; but for how much of it I am still accountable to God, I hardly dare acknowledge to myself. Is it bodily pain? How often was that brought upon me by my own imprudence or folly? Was it passion? Heaven has given to every human being the power of controlling his passion, and if he nelects or loses it, the fault is his own, and he must be answerable for it. Was it pleasure? Why did I indulge it? Was it dissipation? This is the most inexcusable of all; for it must have been occasioned by my own thoughtlessness or irresolution. It is of no use to discover our own faults and infirmities, unless the discovery prompts us to amendment. I have thought if in addition to the hour which I daily give to the reading of the Bible, I should also from time to time (and especially on the Sabbath) apply another hour occasionally to communicate to you the reflections that arise to my mind upon its perusal, it might not only tend to fix and promote my own attention to the excellent instructions of that sacred Book, but perhaps also assist your advancement in its knowledge and wisdom. At your age, it is probable that you have still greater difficulties to understand all that you read in the Bible than I have at mine; and if you have so much self-observation as your letters indicate, you will be sensible of as much want of attention, both voluntary and involuntary, and, as I here acknowledge in myself. I intend, therefore, for the purpose of contributing to your improvement and my own, to write you several letters, in due time to follow this, in which I shall endeavor to show you how you may derive the most advantage to yourself, from the perusal of the Scripture. It is probable, when you receive these letters, you will not, at first reading, entirely understand them; if that should be the case, ask your grand-parents, or your uncle or aunt, to explain them; if you still find them too hard, put them on file, and lay them by for two or three years, after which read them again, and you will find them easy enough. It is essential, my son, in order that you may go through life with comfort to yourself and usefulness to your fellow-creatures, that you should form and adopt certain rules or principles for the government of your own conduct and temper. Unless you have such rules and principles, there will be numberless occasions on which you will have no guide for your government but your passions. In your infancy and youth, you have been, and will be for some years, under the authority and control of your friends and instructors; but you must soon come to the age when you must govern yourself. You have already come to that age in many respects; you know the difference between right and wrong, and you know some of your duties, and the obligations you are under to become acquainted with them all. It is in the Bible you must learn them, and from the Bible how to practice them. Those duties are to God, to your fellow-creatures, and to yourself. "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." On these two commandments, Jesus Christ expressly says, "hang all the Law and the Prophets;" that is to say, the whole purpose of Divine Revelation is to inculcate them efficaciously upon the minds of men. You will perceive that I have spoken of duties to *yourself*, distinct from those to God and to your fellow creatures; while Jesus Christ speaks only of two commandments. The reason is, because Christ and the commandments repeated by him, consider self-love as so implanted in the heart of every man by the law of his nature, that it requires no commandment to establish its influence over the heart; and so great do they know its power to be, that they demand no other measure for the love of our neighbor, than that which they know we shall have for ourselves. But from the love of God, and the love of our neighbor result duties to ourselves as well as to them, and they are all to be learned in equal perfection by our searching the Scriptures. Let us, then, search the Scriptures; and in order to pursue our inquiries with methodical order, let us consider the various sources of information that we may draw from in this study. The Bible contains the Revelation of the Will of God. It contains the history of the creation of the world, and of mankind; and afterward the history of one peculiar nation, certainly the most extraordinary nation that has ever appeared upon the earth. It contains a system of Religion, and of Morality, which we may examine upon its own merits, independent of the sanction it receives from being the Word of God; and it contains a numerous collection of books, written at different ages, which we may survey as curious monuments of antiquity and as literary compositions. In what light soever we regard it, whether with reference to Revelation, to Literature, to History, or to Morality—it is an invaluable and inexhaustible mine of knowledge and virtue.

I shall number separately those letters that I mean to write you upon the subject of the Bible, and as, after they are finished, I shall perhaps ask you to read them altogether, or to look over them again myself, you must keep them on seperate file. I wish that hereafter they may be useful to your brothers and sisters, as well as to you. As you will receive them as a token of affection for you during my absence, I pray that they may be worthy to be read by them all with benefit to themselves, if it please God that th should live to be able to understand them.

From your affectionate father,
JOHN QUINCY ADAMS.

LETTER II.

The first point of view in which I have invited you to consider the Bible, is in the light of *Divine Revelation*. And what are we to understand by these terms? I intend as much as possible, to avoid the field of controversy, which I am not well acquainted with, and for which I have but little respect, and still less inclination. My idea of the Bible as a *Divine Relelation* is founded upon its practical use to mankind, and not upon metaphysical subtleties. There are three points of doctrine, the belief of which forms the foundation of all morality. The first is, the Existence of a God; the second is, the Immortality of the Human Soul; and the third is, a Future State of Rewards and Punishments. Suppose it possible for a man to disbelieve either of these articles of faith, and that man will have no conscience, he will have no other law than that of the tiger, or the shark, the laws of man may bind him in chains, or may put him to death, but they never can make him wise, virtuous, or happy. It is possible to believe them all without believing that the Bible is a Divine Revelation. It is so obvious to every reasonable being that he did not make himself, and the world which he inhabits could as little make itself, that the moment we begin to exercise the power of reflection, it seems impossible to escape the conviction that there is a Creator. It is equally evident that the Creator must be a spiritual, and not a material being, there is also a consciousness that the thinking part of our nature is not material, but spiritual—that it is not subject to the laws of matter, nor perishable with it. Hence arises the belief that we have an immortal soul; and pursuing the train of thought which the visible creation and observation upon ourselves suggests, we must soon discover that the Creator must also be the Governor of the Universe; that His wisdom, and His goodness, must be without bounds,—that He is a righteous God and loves righteousness,—that mankind are bound by the laws of righteousness and are accountable to him for their obedience to them in this life, according to their good or evil deeds. This completion of Divine Justice must be reserved for another life. The existence of a Creator, the immortality of the human soul, and a future state of retribution, are therefore so perfectly congenial to natural reason when once discovered—or rather it is so impossible for natural reason to disbelieve them, that it would seem the light of natural reason could suffice for their discovery; but the conclusion would not be correct. Human reason may be sufficient to get an obscure glimpse of these sacred and important truths, but it cannot discover them in all their clearness. For example: in all their numberless, false religions, which have swayed the minds of men in different ages and regions of the world, the idea of a God has always been included:

"Father of all! in every age
In every clime adored—
By Saint by Savage, and by Sage—
Jehovah, Jove, or Lord."

So says Pope's Universal Prayer. But it is the God of the Hebrews alone who is announced to us as the Creator of the world. The ideas of God entertained by all the most illustrious, and most ingenious nations of antiquity were weak and absurd. The Persians worshipped the Sun: the Egyptians believed in an innumerable multitude of gods, and worshipped not only oxen, crocodiles, dogs and cats, but even garlics and onions. The Greeks invented a poetical religion, and adored men and women, virtues and vices; air, water and fire, and everything that a vivid imagination could personify. Almost all the Greek Philosophers reasoned and meditated upon the nature of the gods; but scarcely any of them reflected enough even to imagine that there was but one God, and not one of them ever conceived of Him as the Creator of the world. Cicero has collected together all their opinions upon the nature of the gods, and pronounced them more like the dreams of madmen than the sober judgment of wise men. In the first book of Ovid's Metamorphoses, there is an account of the change of Chaos in the world. Before the sea and the earth, and the sky that surrounds all things, (says Ovid,) there was a thing called Chaos, and some of the gods (he does not know which) separated from each other the elements of this Chaos, and turned them into the world; thus far and no farther could human reason extend. But the first words of the Bible are, "In the beginning God created the heavens and the earth." The blessed and sublime idea of God, as the Creator of the universe, the source of all human happiness for which all the Sages and Philosophers of Greece and Rome groped in darkness and never found, is recalled in the first verse of the book of Genesis. I call it the source of all human virtue and happiness, because when we have attained the conception of a Being, who, by the mere act of His will, created the world, it would follow as an irresistible consequence—even if we were not told that the same Being must also be the Governor of His own creation—that man with all other things, was also created by Him, and must hold his felicity and virtue on the condition of obedience to His will. In the first chapters of the Bible there is a short and rapid historical narrative of the manner in which the world and man were made—of the condition upon which happiness and immortality was bestowed upon our first parents—of their transgression of this condition—of the punishment denounced upon them—and the promise of redemption from it by the "Seed of the Woman."

There are, and always have been, where the Holy scriptures have been known, petty witlings, and self-concealed reasoners, who cavil at some of the particular details of this narration. Even serious inquiries after truth have sometimes been perplexed to believe that there should have been evening and morning before the existence of the Sun—that man should be made of clay, and woman from the ribs of man—that they should have been forbidden to eat an apple, and for disobedience to that injunction, be with all their posterity doomed to death, and that eating an apple could give "the knowledge of good and evil,"—that a serpent should speak and beguile a woman. All this is undoubtedly marvelous, and above our comprehension. Much of it is clearly figurative and allegorical; nor is it easy to distinguish what part of it is to be understood in a literal and not in a symbolical sense. But all that it imports us to know or understand is plain; the great and essential principles, upon which our duties and enjoyments depend, are involved in no obscurity.—A God, the Creator and Governor of the Universe, is revealed in all His majesty and power; the terms upon which He gave existence and happiness to the common parent of mankind are exposed to us in the clearest light. Disobedience to the will of God was the offence for which he was precipitated from paradise: obedience to the will of God is the merit by which paradise is to be regained. Here, then, is the foundation of all morality—the source of all our obligations, as accountable creatures. This idea of the transcendent power of the Supreme Being is essentially connected with that by which the whole duty of man is summed up; obedience to His will. I have observed that natural reason might suffice for an obscure perception, but not for the clear discovery of these truths. Even Cicero could start to his own mind the question whether justice could exist upon earth, unless founded upon piety? but could not settle it to his own satisfaction. The ray of Divine light contained in the principle, that justice has no other foundation than piety, could make its way to the soul of the heathen, but there it was extinguished in the low, unsettled and inconsistent notions which were the only foundations of his piety. How could his piety be pure or sound, when he did not know whether there was one God or a thousand—whether he, or they had or had not any concern in the formation of the world, and whether they had any regard to the affairs or the conduct of mankind? Once assume the idea of a single God, the Creator of all things, whose will is the law of moral obligation to man, and to whom man is accountable, and piety becomes as rational as it is essential: it becomes the first of human duties, and not a doubt can thenceforth remain, that fidelity in the associations of human piety, and that most excellent virtue Justice, repose upon no other foundation. At a later age than Cicero, Longinus expressly quotes the 3d verse of the 1st chapter of Genesis as an example of the sublime. "God said let there be light, and there was light;" and wherein consists its sublimity? In the image of the transcendent power presented to the mind, with the most striking simplicity of expression. Yet this verse only exhibits the effects of that transcendent power which the first verse discloses in announcing God as the Creator of the world. The true sublimity is in the idea given us of God. To such a God the heart of man must yield with cheerfulness, the tribute of homage which it never could pay to the numerous gods of Egypt, to the dissolute debauchees of the Heathen Mythology, nor even to the more elevated, but not less fantastical imaginations of the Grecian Philosophers and Sages.

From your affectionate Father,
JOHN QUINCY ADAMS.

COMMUNICATION.

Thoughts on Emancipation—No. 21.

The bible is often appealed to in justification of American slavery. It has been examined from Genesis to Revelations, and many of the facts which it records are considered corroborative of the views of proslavery men. The writer does not deny that there are in the scriptures frequent allusions to servants, servitude, &c. These allusions are to be found in the Old Testament and in the New. A sacred regard to truth demands this concession, and it is unhesitatingly made. But, it must be admitted, and it will be admitted, by every unprejudiced mind, that before any legitimate or even plausible appeal can be made to the bible in vindication of American slavery, it must be shown that there is an analogy between the system of servitude referred to in the scriptures, and the system of slavery as it exists in many of the States of this Union. Can this analogy be shown? This is the question. Let it be impartially considered. The advocates of slavery triumphantly refer to Patriarchal custom. They say that Abraham "the friend of God, and the Father of the faithful," was a slave-holder. They quote from Genesis, xvii. 12, 13; "and he that is eight days old, shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed; he that is born in thy house, and he that is bought with thy money, must needs be circumcised." The *purchase of servants with money* is regarded as the strong point in the quotation. But it surely does not follow of necessity that persons bought with money were reduced to a condition like that of American slaves. They might have been bought and sold, and bought again, without being placed in such a condition. It is not contended that difference of color laid the basis of the system of servitude in Patriarchal times. That there *was* difference of color is not in proof.

Servitude in the family of Abraham must have differed materially from modern slavery. The most prominent occurrence related, in which his servants took part, fully justifies this opinion. From the fourteenth chapter of Genesis, we learn that several kings, going forth on a plundering excursion, desolated the vale of Siddim, captured Lot, and took possession of his goods. What did Abraham do? He "armed his trained servants, born in his own house, three hundred and eighteen, and he pursued them unto Dan. And he divided himself against them, he and his servants by night, and smote them." Would any American slave-holder, placed in similar circumstances, act as Abraham did? Would it be safe to adopt his policy? Do not legislative acts in slave States, recognize the danger of the lives of masters, if their slaves are permitted to carry weapons? What says the Virginia code? "A slave is not allowed to keep or carry a weapon." Similar prohibitions are to be found in the statutes of other States. There certainly was no such regulation in Abraham's family. He had many servants, and we are authorized to infer that they were his only attendants in his pursuit of the robber kings. The darkness of night came upon them in their expedition, and the servants might have made their escape with the utmost ease, had they been so disposed. They might have released themselves from their servile obligations to Abraham, but they did not. Why not? Evidently because the most repulsive features in the system of American slavery had no place in the servitude of the Patriarchal age. The two systems are so dissimilar that it defies the ingenuity of man to identify them. And if this be true, Patriarchal practice does not justify the slavery of modern times. Reasoning from analogy implies a previous establishment of the analogy. If this is not done, deductions, however numerous and plausible, are as worthless as dross. They can all be swept away, "like the baseless fabric of a vision."

A Southern Kentuckian.

Buenos Ayres.

Gov. Rosas, in his message to the Legislature of Buenos Ayers, announces his harmony with all friendly powers, and states that his Government has difficulties with only eight different States, including Paraguay! There is a deficit in the treasury of $31,294,346 for the year 1848. The total circulation of paper money is $100,000,000, without counting the $27,600,000 which are to be issued this year.

A Montevideo letter of Jan. 28, says:

The Praslin tragedy has been re-enacted in Montevideo. A young officer, of Spanish origin, about 29 years of age, was wounded at the commencement of the siege and carried to the City Hospital. One of the patriotic ladies who devoted themselves to the painful service of tending the wounded, became enamored of this young man and espoused him. She was about sixty years of age, and possessed a fortune estimated at 150,000 francs. In a short time after their marriage, discord arose between them, and finally the lady was found dead in her bed. She was found in a perfectly natural position, with the head enveloped in a large bonnet. The physician who first entered the chamber of the deceased, at first imagined that she had died of apoplexy, but having removed the bonnet, he perceived traces of blood. This awakened suspicion, and farther examination soon rendered it certain that she had been shot through the head with a pistol. The ball extracted was about the size of a pea. All the proofs against the officer are of a dark and terrible nature.—He is now in prison, awaiting his trial.

United States Hotel.

The Boston Mail gives a hearty recommendation of this establishment, and travelers to the East endorse it. They who quarter there are sure to be well fed, well found, well treated, and to remember Boston as one of the best cities in the Union. The Mail says:

This house when it was opened some years ago by the present gentlemanly and urbane proprietors, was considered a very spacious establishment, but since that time two wings, called Oregon and Texas, have been added, so that the rooms now number four hundred, and they are by no means small or incommodious. Five hundred guests can here be well cared for at one time, and all say they have "ample room and verge enough," besides being fed with the best the market affords, cooked in a style to quicken appetite and satisfy the most fastidious and epicurean. A large steam engine in the basement forces good soft water into every room in this spacious edifice, so that this useful article is always at hand. It is said this Hotel is the largest in our Union, and probably the largest on this continent. We feel proud of such an establishment, and rejoice at its success.

Origin of Great Men.

Columbus was a son of a weaver, and a weaver himself.

Rabelias, son of an apothecary.

Claude Loraine was bred of a pastry cook.

Molier, son of a tapestry maker.

Cervantes was a common soldier.

Homer, son of a small farmer.

Demosthenes, son of a cutler.

Terence, a slave.

Oliver Cromwell was the son of a brewer.

Howard, an apprentice to a grocer.

Franklin, a journeyman printer, son of a tallow chandler and soap boiler.

Dr. Thomas, Bishop of Worcester, son of a linen draper.

Daniel Defoe was a hosier, and the son of a butcher.

Whitefield was the son of an Inn-keeper at Gloucester.

Sir Cloudesley Shovel, rear admiral of England, was an apprentice to a shoemaker, and afterwards a cabin boy.

Bishop Prideau worked in the kitchen at Exter College, Oxford.

Cardinal Wolsey, son of a butcher.

Ferguson, was a shepherd.

Dean Tucker, son of a small farmer in Cardiganshire, and performed his journeys to Oxford on foot.

Edmund Halley the son of a soap-boiler at Shoreditch.

Joseph Hall was the son of a farmer at Ashleh de la Zouch.

Lucian was the son of a maker of statuary.

Virgil, son of a porter.

Horace, of a shop-keeper.

Shakspeare, of a wool-stapler.

Milton, of a money-scrivenit.

Pope, the son of a merchant.

Robert Burns, was the son of a ploughman in Ayshire.

Small Farms.

"Cultivate your land well, and you will not need much of it." So says an experienced Farmer, and we have a striking illustration of this assertion in the report of the Bloomingdale Asylum farm and garden, N. York. That consists of 40 acres, 10 of which are woodland. The following is a statement of its products with the market value for 1847.

VEGETABLES.

900	bushels	Potatoes, (sound) at 75c. per bush.	$675 00
180	"	Sugar Beets at 37½c per bush	67 50
100	"	Blood Beets at 50c. per bush	50 00
460	"	Turnips at 31¼c. per bush	143 75
28	"	Carrots at 50c. per bush	14 00
120	"	Parsnips at 50c per bush	60 00
45	"	Onions at 75c. per bush	67 50
150	"	Corn at 37½c. per bush	56 25
20	"	Egg Plants at 50c per bush	10 00
120	"	Beans at 50c. per bush	60 00
125	"	Radishes at $1 per bush	125 00
65	"	Peas at 75c. per bush	48 75
75	"	Pumpkins at 37½c. per bush	28 12
130	"	Squashes at 37½c per bush	48 75
210	"	Spinach at 75c. per bush	157 50
40	"	Asparagus at $3 per bush	120 00
140	"	Tomatoes at 50c. per bush	70 00
100	"	Cucumbers at 75c per bush	75 00
1	"	Nasturtions at $2 per bush	2 00
4	"	Peppers at 75c. per bush	3 00
52	"	Rhubarb at $2 per bush	104 00
75	"	Citron Melons at 10c. per bush	7 50
2500	heads	Celery at 3c. per head	75 00
3000	"	Cabbages at 4c. per head	120 00
1000	"	Leeks at ½c. per head	5 00
2000	"	Salsify at 1c. per head	20 00
4000	"	Lettuce at 2c. per head	50 00
		Total	$2,233 62

HAY, MILK, &c.

40 tons	Hay at $10 per ton	400 00
1296 pounds	Pork at 6c. per lb	77 76
663 pounds	Butter at 25c per lb	165 75
4468 gallons	Milk at 16c. per gallon	715 08
253 dozen	Eggs at 15c. per dozen	37 95
150 pounds	Poultry at 6c. per lb	9 00
	Total	$1,408 47

FRUITS.

200	bushels	Apples at 50c. per bush	100 00
20	"	Pears at $1 per bush	20 00
150	"	Cherries at $1 per bush	150 00
25	"	Currants at $1 per bush	25 00
15	"	Peaches at $1 per bush	15 00
1200	pounds	Grapes at 6½c. per lb	78 00
8	bushels	Strawberries at $2 per bush	16 00
		Total	$401 00

Farming Department in account current with Bloomingdale Asylum.

Dr.		Cr.	
To *farmers' wages	$781 00	By am't vegetables	2,233 62
" board	621 00	Hay and Milk	1,408 47
Implements	20 50	Fruit	401 00
†Manure	311 00	Live stock sold	173 00
Live stock pur'd	191 38		
Grain, feed, &c	206 61	Total	$4,251 09
Balance	2,251 27		
Total	$4,251 09		

*5 in summer, 2 in winter.
†Purchased (in addition to that made on the Farm.)

Will land under such culture wear out? Should we hear so much of exhausted soil, if farmers were content to till only as many acres as they could keep up? See what thirty acres can be made to do! See what intelligent husbandry can accomplish! Why, if any thirty acres of waste land around Louisville were well cultivated, it would yield a fortune to any man who would do it. What has been effected on the Bloomingdale farm could be effected here.

THE EXAMINER.

J. C. VAUGHAN, Editor.
F. COSBY, Assistant Editor.

LOUISVILLE::::::MARCH 25, 1848.

County Action.

From private coversation, and letters, we are glad to learn that this suggestion is taking hold of our friends, and that many slave-holders regard it as an "admirable" measure.

One of them writes to us:—

"I would have no earthly objection to a scheme of emancipation which would give freedom to every child born after a fixed period, and to connect with it a law, giving to any county or city, (guarding vested rights of other counties, and allowing masters right of way, &c.,) the right by majority vote, or two-thirds vote, to declare that it should cease earlier."

Suppose, then, that in Kentucky, East Tennessee, West Virginia, West North Carolina, a gradual scheme of emancipation, were adopted, and counties, and cities given the privilege to emancipate when they could get a majority, or even a two-thirds vote—how many counties would use this latter right in *five* years after the privilege was granted? Fall a third in each State. Louisville would not delay the step, one year, unless we are grossly in error.

Let us keep in mind the independent county action, and discuss it freely—let friends press it especially in Virginia, Tennessee, and West North Carolina. For the mountain land is ready for it, and will act upon it whenever the decree of Emancipation goes forth!

Revolution in France.

We give all the particulars detailed of the important revolution in France by the Telegraph. We make no comments or speculations upon it. We have not received our foreign papers, and cannot say, definitely, at what it aims, or how it will result.

We know, however, that Louis Philippe has played the part of a petty tyrant, and of a bad man, in almost every particular. He has won over to him no interest, and forced every liberal interest into opposition to his rule. He has been the foe of Poland—of Switzerland—of Italy—and every movement in favor of a larger liberty *out* of France. He has fomented Spanish difficulties for the aggrandizement of his own family. He has allied himself with Austria, the foe of freedom. And in France, he has denied liberty of speech to his people, and forbidden them to meet and discuss reform measures, by tyrannical edicts. That they should hate him—that they should rise in bloody might to overthrow his despotism, is not strange. We hope, only, that the good cause may not suffer through their excess; but we hope with fear.

Louis Phillippe has had the reputation of being a man of great sagacity. An anecdote of him is often given to illustrate this.

When the Revolution of July '30 occurred, La Fayette and the other patriot leaders, met, and said "we must adopt a motto for the people—a paper cartridge will save a leaden one." After much discussion, they agreed upon the following—"*Liberty and Equality.*" This was to be posted up the morning after their meeting, at all the public places in Paris, and to be made the rallying cry of the patriots. Louis Phillippe heard of it. *On the same night* he had printed and posted up at all these public places, the motto—"LIBERTY AND ORDER." When the patriots saw this, they were content—not only because it was an improvement upon theirs—but because it would operate to calm excitement and restrain excess. To this simple, energetic act, is attributed in France the pacific character of the Revolution of '30, and men of all parties have hailed the author of it as a sagacious man.

But age, the ambition to make his name and family great, and the fear of the progress of liberty, have made Louis a tyrant—mean, selfish, grasping—and nothing can rescue him from a temporary universal obloquy, but the wild and irreligious excess of a bloody revolution. We hope France has escaped it. We hope so, for the sake of her people, and for the sake of freedom.

Judge Graham's Letter.—The Citizens who called him out!

Our friends in Barren have furnished us with the correspondence which drew from Judge GRAHAM the letter which we published some weeks ago. It is as follows:

GLASGOW, Feb. 5th, 1848.

To the Hon. A. W. Graham:

DEAR SIR:—Enclosed you will find a request, signed by sixty-four men, asking your views on the slavery question. I hope you will excuse the liberty we have taken, and comply with our wishes, in such manner as may meet your approbation.

If emancipation cannot be effected in Kentucky, does not humanity and morality require the legalizing of slave marriages, and a law to prohibit the separation of slave families?

If you will furnish your views, as requested, and if you are willing that it should be done, your communication will be published in the "Examiner," an emancipation paper, published in Louisville.

I am, very respectfully and
Truly, yours, &c.,
WILLIAM GARNETT.

GLASGOW, Dec. 16, 1847,

Hon. Asher W. Graham:

Feeling as we do a strong desire that some plan should be adopted for gradual emancipation in Kentucky, and believing that it will promote the cause for the prominent men of the State, who are favorable, to speak out; therefore, we do hereby request you to give us, for publication, your views, as to the advantages, as well as disadvantages of slavery—its effect morally, politically, and socially; and some plan by which we may be relieved from its unhappy influence, without detriment to master, or slave.

Your compliance will very much oblige,
Yours, truly,

T. H. M. Winn, John Button, N. W. Jones, Whitfield Button, Elisha T. White, G. Baird, James W. Harper, Mothy Harpison, David Rice, Samuel B. Tole, R. Garnett, Austin Foster, Jno. G. Davis, N. F. Johnson, M. L. Reynolds, Jos. Glazebrook, William Garnett, Levi Beeldock, Sanford Ritter, Thos. Jones, Wm. H. McMurry, F. L. Givin, Francis B. Dollins, Edmund W. Huggins, William Anderson, Z. R. Huggins, E. M. Russell, of Tompkinsville, Ky., T. F. Harrison, William C. Wilson, Jubal Wilson, E. G. Hall, Thomas W. Cnlank, George Baldock, Wm. Byliee, P. W. Grinstead, W. Grinstead, James Eubank, Jas. G. Thompson, David C. Smith, F. Byliee, Archibald Waldrop, James Eubank, Jr., W. S. Jones, Saml. Feland, Levin Watson, Samuel Scott, Samuel R. Tolle, M. F. Waggoner, James M. Hutchens, Joseph Pace, James Padget, Rulen Grinstead, Tendell Palmore, Thomas G. Lawrence, George W. Munday, J. M. Taylor, Wm. Shirley, Jas. Bybie, Jno. J. Paresley, James Brooks, A. R. Bagby, Baley Tole, A. Lowry, Isaiah Davies.

We have taken some pains to ascertain the position and calling of the signers of the letter addressed to Judge GRAHAM, for they are in earnest in their endeavors to remove slavery, and speak out themselves, and would have all good men speak out on the subject. They may be classed thus:

—Fifty-four of them are house-keepers, or men with families.
—Twenty-eight are mechanics, or men working at trades.
—One Clerk of the Circuit Court.
—One Deputy Sheriff.
—One Baptist Preacher.
—Two Constables.
—Four Merchants.
—Two Wool-carders.
—Two Wagoners.
—One at school.

All are voters, and eight of the number are slave-holders. We may thus learn the classes of persons who are most eager for emancipation, and who mean to do all they can to secure it. This move is only the beginning. They, and other heroic men like them, will seize every opportunity to get at the views of all distinguished citizens—to persuade judges, lawyers, divines, all of every profession, to *utter* ALOUD what they think about slavery. One of the foremost Kentuckians of the State, referring to this correspondence, writes us:

"Neither the letter to the Judge, nor his answer are *all* I would have had them, but they show *progress*. I think the Judge deserves the warmest thanks for his manly and prompt reply, although it is not exactly to my wish. I feel increased respect for him—as we all do. We are not discouraged—we expect to succeed. But how can we, unless we labor for it?"

This is the right spirit. Give us sixty-four men like these of Barren, in each county in the State—having the courage to take a stand for emancipation, and the magnanimity to hail such men as Judge GRAHAM, even when differing from them in opinion, as an upright and noble man—and in six months we should have the question of slavery as openly discussed as any other question now before the public.

This is the first point to be gained. Every where slavery is discussed, except *in public;* it is the topic of discourse in halls, cabins, steam boats, stages; but the press and pulpit are silent, and our public men literally dumb. How shall they be electrified? How made to speak? By citizens of every county pursuing the course the men of Barren have pursued; for how could any public man refuse to respond honestly to a band of citizens so respectful in demeanor, so earnest in purpose, so pure in life?

Many of our citizens dread the agitation of the slavery question, "because," say they, "it will convulse the State to its very centre." There is some danger of this. And the danger is increased because of the excitable character of our people. Old residents look back upon the heated divisions of the Old and New Court parties, with unmingled dread, and would rather encounter, or bear any evil than such a tornado of passion, and hate, and revenge. But there is a guaranty in the cause of emancipation, and better yet, in the *character* of its advocates, which renders this danger less threatening—nay, which makes it certain, almost, that we shall escape all excess in the fullest, freest discussion of slavery. Who could quarrel with the men of Barren? Who find any ground for violence, or excess, in their spirit? They are resolute and in earnest, but they would so act in behalf of freedom as to do no hurt to master or man. They are for justice, yet in exacting it, they will labor to advance the *greatest good of all.* And this is, and will be the temper of the advocates of freedom in Kentucky.

But a larger number of our citizens refuse to express their opinions, or urge emancipation, in any form, "because," say they, "we are unable to accomplish anything." Does not the action of the brave men of Barren refute all that may or can be said, in this mood? Who are they? Not titled, not wealthy nor proud, not distinguished for station or great learning, but plain, honest, true-hearted citizens! And did Judge GRAHAM hesitate to respond to their letter? He answered them promptly, and like a man! And yet suppose they had said, "we can do nothing, we have no influence, it is useless for us to make any effort"—why, the result would have been, that they would have done nothing. The way to accomplish any work is to feel that we can do it. The poorest man who has an instinct of this kind, will make the greatest respect him. There can be, indeed, no such thing as failure to a body of men who work in this resolute spirit, and faith.

A great man, referring to this doubting, dallying, do-nothing policy, rebukes its folly, and exposes its absurdity, as follows:

"One day a philosopher came to Athens, from a far country, to learn the ways of the wonderful Greeks, and perhaps to teach them the great lore he treasured in his heart. The wise men heard him; sought his company in the gardens; talked with him in private. The young men loved him. He passed for a wonder with that wonder-loving people. Among those that followed him, was the son of Sophrouiscus, an ill-favored young man, a mechanic of humble rank. He was one of the few who understood the dark, Oriental doctrines of the Sage, when he spoke of God, Man, Freedom, Goodness, of the Life that never dies. The young man saw these doctrines were pregnant with actions, and would one day work a Revolution in the affairs of men, disinheriting many an ancient sin now held legitimate.

"So he said to himself, when he saw a man rich or famous—oh, that I also were rich, and famous, I would move the world as soon. Here are sins to be plucked up and truths to be planted. Oh that I could do it all, I would mend the world right soon. Yet he did nothing but wait for Wealth and Fame. One day the Sage heard him complain with himself, and said, 'Young man, thou speakest as silly women. The Gospel of God, is writ for all. *Let him who would move the world, first move himself.* He that would do good to men begins with what tools God gives him, and gets more as the world gets on. It asks neither Wealth nor Fame, to live a noble life at the end of thy lane in Athens. Make thy Light thy Life; thy Thought, Action; others will come round. Thou askest a place to stand on hereafter, and move the world. Foolish young man, take it where thou standest, and begin now. So the work shall go forward. Reform thy little self, and thou hast begun to reform the world. Fear not thy work shall die!'

"The youth took the hint; reformed himself of his coarseness, his sneers, of all meanness that was in him. His Idea became his Life; and that blameless and lovely. His Truth passed into the public mind as the sun into the air. His influence passes like morning from continent to continent, and the rich and the poor are blessed by the light, and warmed by the life of Socrates, though they know not his name."

The men of Barren understand this. They would move Kentucky, and they first moved themselves. "We are not discouraged," say they; "we expect to succeed. But how can we, unless we labor for it?" Aye, how can we? Begin now, begin with what experience you have—stick to it early and late—fearing no failure—fearing no coldness, nor frowns, but braving them all with lightness of spirit, intrepidity of bearing, and a joyous toleration and forbearance, and THY WORK SHALL NOT DIE!

A New Song.

Our friend W. C. Peters, has furnished us with the following exquisite stanzas, written for Dr. T. S. Bell, of this city, by George D. Prentice, Esq. The Music composed for, and dedicated to, Mrs. S. F. Bell, by Madame Ablamowicz. We cannot doubt that "words and music are fitly wedded—each being part of the other as the flower and its fragrance are one."

"We've shared each other's smiles and tears,"
Through years of wedded life;
And love has bless'd these fleeting years,
My own, cherish'd wife;
And if, at times, the storm's dark shroud
Has rested in the air,
Love's beaming sun has kiss'd the cloud,
And left the rainbow there.

In all our hopes, in all our dreams,
Love is forever nigh;
A blossom in our path it seems,
A sunbeam in our sky;
For all our joys of brightest hue,
Grow brighter in love's smile;
And there's no grief our hearts e'er knew,
That love could not beguile."

Chloroform.

The physicians who made an examination of the body of the lady who died in Cincinnati recently, whilst under the influence of chloroform, have published a Card, in which they state the following facts:

1st. Mrs. Simmons, as shown by the condition of the various organs of the body, was in good health when the Chloroform was administered. It is true she had labored under slight catarrh a few days previous to her death; but we are of opinion that the very slight diseased action which existed, was in no way instrumental in causing the fatal result.

2d. We have no hesitation in expressing the opinion, that death was caused by the action of Chloroform.

3d. Death resulted from a rapid and complete exhaustion of the nervous system.

Distinguished Dead.

Ambrose Spencer of New York, and Henry Wheaton, of Mass., died last week. The first had been Chief Justice of New York—the latter minister to Prussia. Both were upright and distinguished men.

Even So!

March the 8th, Mr. WEBSTER presented to the Senate a petition from citizens of Ferwardsville, Va., asking Congress to consider the expediency of endeavoring to effect such change in the laws, as shall appropriate the proceeds of the public lands in aid of the extinction of slavery, and appointing commissioners, whose duty it shall be, under such conditions as Congress shall prescribe, to purchase and emancipate female children born prior to 1856, and making annual appropriations on a pledge of said public lands, with a declaratory act, that from and after 1856 there shall be no hereditary slavery, and all born after that date shall be free.

The following colloquy occurred:

Mr. WEBSTER.—I move its reference to the Committee on lands.

Mr. MASON.—I have no idea from whom the memorial issued. I prefer that the usual course be pursued in regard to it. I object to its reception.

Mr. WEBSTER.—The memorial comes from the State of Virginia, and was signed by some of the Senator's own constituents. A similar plan had been submitted some twenty years ago by a distinguished Senator from New York. He did not mean to say that he should favor or disfavor the project, but he thought the Committee on Public Lands the appropriate one. If the Senator could make a better disposition of it, he (Mr. W.) would not complain. Certainly this memorial did not come within the rule laid down by the Senate in relation to abolition petitions.

The question was taken on Mr. Mason's motion, and decided in the affirmative.

Very well! Mr. Mason will yet learn that West Virginia is anti-slavery in feeling and purpose, and that after 1850 she will not be left, as she now is, in a minority through a wrong and unjust apportionment system. The real strength of the State is with her every way.—The Richmond Compiler says:—

"The numbers of white titheables in the two divisions, Eastern and Western Va., may be best presented tabularly, thus:

	1830.	1840.	1846.
East, - -	85,658	85,837	89,638
West, - -	70,675	84,388	98,134
East majority,	14,983	949	
West majority,	–	–	8,496

"The black titheables in the East, in 1846, (no other year is given) amounted to 200,687; in the West, 28,755—showing a majority of 171,932 in the East."

Yet Western Virginia has only a representation of 56 members—Eastern 78! And when justice is done, we rather think no Senator from Virginia will refuse to *receive*, and consider, too, any memorial against slavery from Virginia constituents.

Slavery in the District.

Mr. WICK, of Indiana, has made a move in the House of Representatives to prohibit the importation of slaves into the District of Columbia. Why not declare, they shall not be sold as merchandize? An excellent Washington correspondent of the Cincinnati Herald, says of WICK's movement:

"A light in a dark place! Give the devil his due! Would you think it? Judge Wick, of Indiana, whom I had given over to hardness of heart, and a perpetual crook of the knee, gave notice yesterday of a bill to prohibit the importation of slaves into the District of Columbia! Think of that! The example of the Grand Turk, who lately prohibited the slave market of Constantinople, is beginning to work. Washington may, in due time, begin to think it not quite creditable, that slave-coffles should be marched in and marched out of the Capital of the nation, right under the flags that float from our Capitol."

The Ceremonies at Quincy.

On Saturday we learn from the Boston Transcript of the 18th, the train with the remains of Mr. ADAMS, the Congress delegation, the State Committee, the City Authorities, and a large number of private citizens were taken to Quincy. The engine was covered with black cloth, as heavily as possible, and carried a staff with the American flag, wreathed in mourning. The cars of the train were also dressed in black. At the depot the Mayor consigned the remains to the Committee of Arrangements of the town of Quincy, who were in attendance, in a short but very appropriate speech, which was feelingly responded to by J. T. Burrill, Esq., the Chairman, of Quincy.

The Roxbury Artillery, Capt. Chase, was on duty at Quincy, and fired a national salute. An immense crowd received the funeral escort in respectful silence. The body was conveyed to the mansion of Mr. Adams, where it remained until the arrival of the next special train.—The church in which the funeral services were to be performed was dressed in black both on the outside and inside, and from the flag-staff near the Town Hall, there drooped the flag of the country, shrouded in the symbols of mourning.

The final procession marched under escort of the Washington Light Guard and the Norfolk Guards, the whole under command of Captain Kelsey, and the band playing Pleyel's Hymn. Minute guns for one hour were fired by the Artillery, beginning at the start from the house.

Arrived at the church, in which Mr. Adams has so long been a constant worshiper, the coffin was placed in front of the pulpit, directly under a black panel bearing, in white letters, his own last words—"This is the last of earth."

During the entrance of the procession a solemn voluntary was played upon the organ, and then a funeral hymn was sung by a choir of about fifty ladies and gentlemen.

Rev. Wm. P. Lunt, Pastor of the Church, next read an appropriate selection from Scripture, and made an affecting prayer. Then came the performance of a beautiful hymn, written by Mr. Adams; and after that a discourse was delivered by the officiating clergyman from the text—"Be thou faithful unto death, and I will give thee a crown of life;" Revelations ii., 10. The discourse is spoken of as a truly eloquent and able one, closing with a beautiful apostrophe to the Committee of Congress which caused a tear to stand in many an eye. The services in the church were concluded by the performance of a funeral anthem, and then the body was carried by the pall-bearers to the tomb prepared by Mr. Adams himself. The authorities in attendance, and the citizens composing the procession, all passed before the door of the tomb, and thus the ceremonies closed. The vault has a granite front, and bears at present only the simple line—

J. Q. ADAMS.

The public functionaries, the military, &c., were brought back to the city in a special train, arriving at about half after six o'clock.

A train of cars from Utica to Schenectady, N. Y. was thrown from the track on Wednesday last by the breaking of a wheel. The N. York Sun says—

The passenger and baggage cars were overturned against a bank, but fortunately, almost miraculously, no one was very seriously injured. There were two passenger cars attached, which were occupied by about sixty persons, and which were precipitated into the ditch and dashed into a heap of ruins. Ten or twelve persons were more or less injured.

Miss DIX, the philanthropist, is now on a visit to New Orleans. She recently made an examination of the penitentiary at Baton Rouge, and has since petitioned the Legislature of Louisiana to adopt some measures for the moral and intellectual improvement of its inmates.

The Kentucky Institution for the Blind.

We are glad to learn from the sixth Annual Report, which we have just received, that this valuable Institution continues in a flourishing condition. It cannot but flourish while under the care of men of so high an order of character, men of so much intelligence and benevolence, as the Messrs PATTEN.

The Institution is gaining every year upon the confidence and respect of the community, and it only requires to be universally known to be regarded with universal respect, and when thus known, every blind child in the State will earnestly desire to enjoy its privileges, to come within the reach of its pure and elevating influences.

One feature in this Institution has always deeply interested us; it is *a home* more than an Asylum, and the pupils seem members of a happy family rather than Institution children. It does one's heart good, in visiting this home of the blind, to hear the joyous laugh ringing through the halls, and to read on so many bright countenances the story of grateful affection, and constant happiness. Obedient, without fear; familiar, yet respectful; the pupils of this Institution present as pleasing a picture as one can often meet with, of a happy, united, and intelligent family circle.

The number of pupils is thirty-one, seventeen males, and fourteen females, all but one belonging to Kentucky.

The number received into the Institution from the beginning is fifty-three; thirty-two males, and twenty-one females. Fifteen of these were born blind; the blindness of thirty-eight was the result of disease or accident.

The officers are BRYCE M. PATTEN, Director and Principal Teacher; OTIS PATTEN, Teacher; JOSEPH B. SMITH, Teacher of Music; Mrs. MARY H. PARIS, Matron; WM D. GOTSHALL, Teacher of Handicraft; and R. C. HEWITT, M. D., Physician.

The Board of Visitors consists of Hon. Wm. F. BULLOCK, President; *Samuel Casseday, T. S. Bell, M. D., Charles J. Clarke, E. P. Humphrey, D. D.,* and *Wm. F. Pettit.* Wm. RICHARDSON is Treasurer, and BRYCE W. PATTEN, Secretary.

We cannot deny ourselves the pleasure of copying the following passage from the pen of Miss DIX, as indicating the estimate of our Institution by an intelligent and benevolent stranger, if one can be called *a stranger*, who by her noble exertions in the cause of humanity, has won a home for herself in all climes, and in all hearts.

"The proficiency of the pupils is no less surprising than it is gratifying. They are thoroughly instructed, and are remarkably fortunate in having competent teachers wholly devoted to their happiness and improvement. I have rarely visited any institution for children and young persons, under State patronage, so thoroughly well organized, and so judiciously managed throughout, as is this. Go when you will, at morning, noon, or evening; in storm or sunshine, expected or unlooked for, you will find that here's

"A place for all things, all things in their place."

and so, too, each hour marked by appropriate study, refreshment, labor, exercise, and rest. It is not possible to visit the Institution even but once, (my visits have been renewed and repeated) and not perceive that all is fair, open and true, in the domestic circle and in the school. There is no need to prepare for visitors, because, as in all rightly regulated establishments, *order, method,* and *good government* so prevail, that you cannot find them at any time amiss. Careful attention is paid to the personal habits of the pupils. Cleanliness and neatness are obligatory. While the high principled and discreet superintendent of this school exacts the most correct habits in the pupils, the same are required of all the inmates; and while the mental capacities are trained and educated, it is never forgotten that the moral nature is to be enlightened and directed, and the manners and conversation made to harmonize. A good example enforces good counsels. Firmness, kindness, and fidelity characterize the teachers; obedience, good will, and industry, with but few occasional exceptions, distinguish the pupils.

"Here, these children and young persons from whom the natural sun is veiled, who are, through privation of vision prevented from joining in the general bustle, and cares, and amusements of life—here, they find happiness in the acquisition of knowledge, in the various exercise of their faculties, and in learning how, in time to come, they may best benefit their friends, and become useful members of society. The bounty of the State is here well bestowed; these blind, but intelligent children, will repay to the public an hundred fold all they are now receiving.—Thoroughly educated, and trained to virtuous and industrious habits, they will not return to their own homes, without extending good influences in their own families and communities. They are taught that it is a duty they owe the State to be assiduous in study, and correct in habits. No harsh impositions or severe restraints enforce the one or secure the other.

"It may be thought by some readers that possibly a too favorable estimate is placed upon the Louisville Institution by the writer. She can only say it is open to all, and of easy access; let the public and individuals judge for themselves. More might very justly have been added in commendation, but it is uncalled for; without ostentation it reveals and sustains a fair and beautiful character. I have, on my various and distant journeys, heard this school referred to by those whose children have enjoyed its benefits, and oftener by persons who have casually visited it, and on no single occasion have I heard it named in any but terms of confidence and interest. The attachment of the pupils of the Institution to their companions and teachers, is a guarantee that "all is well there" in the domestic and social relations."

Be Up and Doing.

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle;
Be a hero in the strife!
Lives of great men all remind us,
We can make our lives sublime;
And, departing, leave behind us
Footsteps on the sands of time.
Let us, then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

Chloroform.

This new agent is destined to do great good. Of course it may be abused. Indeed, until its properties, and its operation upon the human system are better known, none but the most skilful should use it. They who like it as a stimulus, or who use it without knowing what they are about, trifle with life. One of the ablest of our Medical Journals, remarks:

"To guard against the abuses of the new remedial agent is of very great importance, not merely to prevent its perversion to injurious and demoralizing purposes, but that its utility may be permanently established by rational and enlightened experience. Much is yet to be learned as to the modes of its preparation and preservation, so that it may be of *uniform* strength; which is known not to be the case with that procured from different venders, and hence the variation in the results reported in different experiments. So also, the best mode, and safest proportions, for its administration, cannot be said yet to be ascertained. Nor, indeed, can we yet decide how far it is reliable, without a still greater number of trials, in many of the emergencies in which its adaption is theoretically inferred. Especially does it remain to be established how far it is judicious and appropriate to employ the inhalation of chloroform, with the view of suspending conscious suffering during maternal travail.

"Thus far, experience and authority will fully justify a resort to this agency in the various forms of preternatural, complicated or instrumental labor. Indeed, on the occurrence of any pathological condition during labor, which involves extreme suffering or hazard to the mother, a failure to avail ourselves and our patients of this new resource would be inexcusable; but its innocence and safety should be more fully confirmed by the testimony of experience before it would be discreet to employ it indiscriminately in natural labor, when the mother is in health. That it may be thus used by mercenary members of our profession, is one of the dangers attendant upon the publicity which Chloroform and its effects have received. Let us beware lest this blessing be turned into a curse, and this by carefully discriminating between its use and its abuse. If this can be effectually done, the chloroform promises to be a precious boon of science to suffering humanity."

Mockery and Misery.

It is absolute mockery to talk of having diversified labor where slavery exists, and misery of the worst kind will sooner or later overtake the slave State that relies upon any such hope. We are told by a strong man:

"Most of the productive work of the South is done by slaves. But the slave has no stimulus; the natural instinct of production is materially checked. The master has the mouth which consumes, the slave only the hand which earns. He labors not for himself, but for another, who continually wrongs him. His aim, therefore, is to do the least he can get along with. He will practice no economy; no thrift; he breaks his tools. He will not think for his master; it is all hand-work, for he only gives what the master can force from him, and he cannot conceal; there is no invention in the slave; little among the masters, for their business is to act on men, not directly on things. This circumstance may fit the slave-holder for politics, of a certain character; it unfits him for the great operations of productive industry. They and all labor-saving contrivances come from the north. In 1846, there were seventy-six patents granted by the national office for inventions made in fourteen slave States, with a population of 7,334,431, or one for each 96,505 persons; at the same time there were 564 granted to the free States, with a population of 9,728,992, or one for each 17,249 persons. Maryland, by her position, partakes more of the character of the free States than most of her sisters, and accordingly made twenty-one inventions—more than a fourth part of all made in the South. But Massachusetts had made sixty-two; and New York, with a population of only 2,428,921, had received two hundred and forty-seven patent rights; more than three times as many as the whole South. Works which require intelligence and skill require also the hand of the freeman. The South can grow timber; it is the North which builds the ships. The South can rear cotton; the free intelligence of the north must weave it into cloth."

Is not this true? Most Southern writers admit it to be so. We quoted, not long ago, part of a speech made at the laying of the corner-stone of a manufacturing establishment at Charleston, South Carolina, admitting the fact. We quoted from an address at Tuscaloosa, on the resources of Alabama, also, admitting the fact. We quoted last of all from several agricultural Southern papers, not only affirming that diversified labor was essential, but that unless the South had it, she would be borne down, and left alone in her poverty and weakness.

Heretofore public men and merchants of the Southern States, pointing to paper results of crops of cotton, rice, and sugar, have said, "we grow staples which give wealth to the nation, which make the basis of exchange between our country and Europe, which put the greatest amount of treasure into the general money-box." Yet with all this, the South has been growing poorer and poorer. Their paper calculations avail nothing, and her practical thinkers, discarding that show and parade, declare that active employment, not only to manufacturers, but to all classes of artizans, can alone secure her growth and prosperity. And there is, consequently, a vigorous effort making to bring about this result. Georgia is disposed to offer bounties to the manufacturer, and to hold out greater inducements, if he will employ free labor—Alabama talks in the same strain—and South Carolina, even South Carolina—admits that this step is necessary, and her leading papers are giving statistics, and urging arguments addressed to the pockets and pride of her people to prove it.

"See," says the *Carolinian* "how we (South Carolina) compare with Rhode Island."

	Rhode Island.	*S. Carolina.*
Population, - - -	108,830	654,398
Income, - - -	$13,001,223	$27,173,536
Divide the population into the annual income, and you have for each inhabitant	$110	$45

"But this is not all," adds the Carolina paper. "Take out the black population in both States, and make the division of income by the number of whites, and you have this result:

	Rhode Island.	*S. Carolina.*
Income for each person,	$119	$101

These are declared "startling" facts. So they are. But the *Carolinian* goes on to show that they flow from this one cause, that the labor of Rhode Island is more diversified than that of South Carolina. Admitted. The question, then, is, can South Carolina, can any slave State, possess this diversified labor? Does not slavery, in the very nature of things, render the enjoyment of this great blessing an impossibility? The experience of the past affirms this to be so. The experience of the present proves it. Says a comprehensive writer:

"In the North, the freeman acts directly upon things by his own will; in the South, only through the medium of men reduced to the rank of things, and they act on material objects against their will. Half the moral and intellectual effect of labor is thereby lost; half the productive power of the labor itself. All the great movements of industry decline where the aristocracy own the bodies of the laboring class. No fertility of soil or loveliness of climate can ever make up for the want of industry, invention, and thrift, in the laboring population itself. Agriculture will not thrive as under the free man's hand. Slave labor can only be profitably employed in the coarse operations of field work. It was so in Italy 2,000 years ago; the rich gardens of Latium, Alba, Tuscany, were the work of freemen. When their owners were reduced to slavery by the Roman conqueror, those gardens became only pastures for buffaloes and swine. Only coarse staples—sugar, cotton, rice, corn, tobacco—can be successfully raised by the slaves of America! His rude tillage impoverishes the soil; the process of tilth, "consists in killing the land." They who will keep slavery as a "patriarchal institution," must adopt the barbarism of the patriarchs, become nomadic, and wander from the land they have exhausted to some virgin soil. The free man's fertilizing hand enriches the land the longer he labors."

This is all true. "Aye," replies the *Carolinian*, "but wait till we get manufactories."—Well, you have them. A cotton manufactory has been successfully established at *Camden*—it has made money for its proprietors—it has worked a good deal of the raw material made at home. But has the town increased in the last ten years? It has lost in population. Are there more small farmers in the neighborhood? There are fewer. Are there more citizens? Not so many.—The very thing, then, which would make a village thrive in Rhode Island, which would give a new impulse there to labor, infuse a new spirit of enterprize into all the people of the neighborhood, has utterly failed to produce this result in South Carolina. And why? Because slavery is there, amid a fertile soil and genial climate, degrading labor, and destroying alike its moral power, and its mental activity.

The *Carolinian*, admitting that South Carolina is deficient, as compared with Rhode Island in every respect, asks, is "South Carolina less capable than Rhode Island of excelling in the same profitable labors?" Aye, she is, and she must continue to be so. This is the truth, and it may as well be told. For in looking at this question, in comparing free and slave States, it will not do to stop with figures, and the *balances* in commerce, manufactories, &c., which are exhibited against the latter. These the *Carolinian* admits. It admits that the manufactories of Rhode Island are more valuable than the cotton and rice of South Carolina—"that the labor employed in the one is more productive than the labor employed in the other two." But it must admit—and if it does not, it will yet learn to do so—that there is in free labor a power of production which is not seen in the summing up of annual incomes—an energy which no table of statistics depicts—an up-growing and ever-increasing might, which no contrasts or comparisons can give—a faculty of growth which no measurement in dollars can estimate. What this arises from, is palpable enough. When men's wills are *their own*, all their moral and intellectual powers bound again with activity; effort is a pleasure; labor a privilege, and it is *this condition* which developes, as a people enjoy it, the greatest amount of human happiness, strength, virtue, and progress. No slave State can be in this condition. Slavery crushes, in every way, free labor—makes, or keeps it, dishonored in the working man's and the public's regard. There is, consequently, no possibility of South Carolina—"being as capable as Rhode Island of excelling in the same profitable labors"—of the slave States equalling the free—while the "insupportable pest" drains the life-blood of all its vital power.

Justice and Charity.

The *Freeman* thinks our charity "excessive." May be so! But in this instance either our language was careless, or our friend has misunderstood us.

This was our meaning. That whenever in the South a slave-holder gave, or promised privileges to the negro, and did not perform it, public opinion in the South would denounce him, if he failed to meet his obligation.

Take the case which occurred at Washington. The cold-hearted and avaricious master there, not only received money from a slave to purchase his freedom, but when he had it in his pocket, sought to convert it to his own use, and besides to sell the negro, and escape all censure, by shipping him to New Orleans. Now, in all such cases, public opinion in the South would exact justice. No villain of this stamp could escape its keenest rebuke, and deepest scorn.

Let us be understood. We believe in persuading man to do right through benevolence, kindness, love. We believe there is not a felon in the land who could not be redeemed if he knew society, in his crime, through these virtues. We seize, we *eagerly* seize, therefore, every glimmer of right feeling, the slightest ray of humanity, which shines through the baneful relation of master and slave, to waken a yet truer and higher feeling—a feeling which will lead to emancipation, to the honest, earnest *doing* of justice, between man and man.

Nor in pursuing this course, do we desire or intend, to cloak one evil which results from slavery, much less to hide, in any way, the monster curse of our country. We stand, or endeavor to stand, on a just platform. Wherever *injustice* is done to the slave-holder, we declare it. And we do so, not only because this is right in itself, but because it must be, mainly, through him, and by his efforts, that we shall gain emancipation. Wherever, and in whatever way injustice, wrong, is done through slavery, we seek to expose it—to show its dangerous and disastrous consequences, to kindle against it the scorn and indignation of society. We fall far short, we know, of our intentions, and may commit serious errors in endeavoring to carry them out; but nevertheless such *are* our intentions.

Justice! This is a large word. He must be a good man who can fully comprehend it, organized as society now is. Could pauperism be known in the free States, or slavery exist in the slave, if justice were done by man to man? Could competition, with its terrible ills, oppress labor in the North, or bondage degrade it in the South, if this were so? Never! never!! But still in reforming either abuse, in catching hold of, and endeavoring to master either evil, we would clutch, as a miser hugs his gold, every appearance of correct thinking, every approach to right feeling, every symptom of a determination to resort to right action, as the leaven by which, and through which, we hope to purify society.

These are our principles, friend. Are they wrong? We know you will say not. Set down, then, whatever you may see savoring of "excessive charity"—not to any ignorance of what slavery really is—(for if the compressed energy of human language could express, in a word, its terrible iniquity, it would not begin to explain our conception of it)—not to any disposition, certainly, to hide or cloak any of its evils—but to the simple, earnest purpose of working out, through whatever is good, the emancipation of man.

Wilt thou reason, Friend?

We have before us a portion of a letter from one of the distinguished men of our land, and the first paragraph in it reads thus:

"Let us examine the effects of slavery on industry in all its forms. In the South, manual labor is considered menial and degrading; it is the business of slaves. In the free States, the majority work with their hands, counting it the natural business of man, not a reproach, but a duty and a dignity. Thus, in Boston—the richest city of its population in America, and perhaps in the world—out of 19,037 private families in 1845, there were 15,744 who kept no servant, and only 1,069 who had more than one assistant to perform their household labor. In the South the free man shuns labor; "in a slave country every free man is an aristocrat" and of course labor is avoided by such. Where work is disgraceful, men of spirit will not submit to it. So the high-minded but independent free men are continually getting worse off, or else emigrating out of the slave States, into the new free States, not as the enterprising adventurer goes from New England, because he wants more room, but because his condition is a reproach.

Is this true? Answer us, slaveholder! Answer us, citizen! Is this true? If so, then do we oppress our own race—our very kith and kin—as men were never oppressed before in our land.

Consider it.

Every community depends upon labor for its prosperity, growth, strength. It is artizan labor and daily toil which make cities—which populate the country—which give strength to the State. Does slavery affix a stain upon these? Is it the blight and curse of what should be the duty and dignity of all? Does it exile—*expel by force*—from its borders our mechanics?

Let one example, for the present, answer this question.

Take the case of an unmarried mechanic in Louisville. He seeks employment, and finds it. He gets good wages, and all promises fair, as regards money making. He marries. He is not able to live in style; but he wishes to be respected, and to have his household respected. What can he do? His wife is willing and able to help him; willing to work; to economize. Can she go to the public pump, and get water? That would be considered degrading, and the young mechanic will not consent to it. He will not have her mingling with slaves where she will be compelled to bear their open or scarce suppressed jeers and jibes. He must have servants. Then their expenses begin and run up, until after struggling a few months, though satisfied with his employment and his employer satisfied with him, he abandons his native home, and seeks, in a *free State*, a place where labor is a duty, and has, by public acknowledgement, a dignity in it.

Is this an uncommon case? Go to your best and most intelligent manufacturers—to such men as Messrs. GLOVER or BALDWIN, and ask. We never exchanged a word with them on the subject. But we venture to affirm, that they will say that hundreds of our mechanics, satisfied while they are single with their employment, and with what they get for it, seek other homes after they are married, because of this rank oppression of slavery upon them, and their household. *They are made to feel their condition a reproach.* That is the difficulty.—And now tell me if there is any excuse for hardships like this? Ought we to submit to it? Ought any class, upon any consideration whatever, to hold on to any institution which thus oppresses labor and the laboring man.

We commence on our first page a series of letters from John Quincy Adams to his son, "on the Bible and its teachings." We shall continue them as they appear.

The following verses were suggested by the death of NOBLE BUTLER, son of the late *Rev. William J.* and *Jane B. Patterson*; who left this world Dec. 9th, 1847, at the age of four years and eleven months. This beautiful bright-eyed boy, who was loved by all who saw him, was as cheerful and happy as usual, the evening before his death. When his mother was about to retire to bed, he called her to him, and said, "Mother, I shall never see another morning." "Why?" asked his mother. "Because, I am going to die to night." "Oh, no!" said she "I hope not." "Yes, I am, Mother." "Are you going to God?" "Yes." "Are you willing to die?" "Yes, Mother." He then called his brother, and bade him farewell. When the next sun rose, he was basking in the beams of a brighter sun.

A child was laid on his lowly bed,
As the shades of night grew dark,
And down the dim deserted street
Was heard the watch-dog's bark!
The ruddy fire-light glowed around,
In wild fantastic play;
Distorted shadows huge and strange
Upon the dim walls lay!

And merry voices blythe and clear,
Around the fire-side rang,
While the mother sewing busily,
A joyous ditty sang,
Her thoughts were thoughts of happiness,
For day's dull cares were gone;
And foremost in her dreams of bliss
Was her little sleeping one.

The dearest of them all, he seemed
To creep into her heart,
And mingle with her fondest thoughts—
Of her own life a part!
Ah! fondly then she mused upon
Her bright-eyed, noble boy—
While he from out his slumbers woke
With radiant face of joy!

A glorious dream had crossed his sleep;
He saw an angel band,
That with sweet strains of melody
Had clasped his tiny hands—
And called him from the sunny earth
To summer fields away,
With them, amid the bright green meads,
By laughing brooks, to play!

And softly he called his mother dear,
With a low voice sad and sweet,
Like the half-heard strains of a lute at night
That a maiden's slumbers greet—
He clasped his arms around her neck,
His eyes were glad and bright—
"Kiss me," he said, "a long sweet kiss,
For, Mother, I'll die to-night!"

"Oh, no, my little darling one,
Why should you dream of death?
Your words fall softly on my ear
And on my cheek your breath!"
But still he clasped her to his breast—
While tears be-dimmed her sight—
And whispered, "Mother, kiss me now,
For I shall die to-night!"

"But Mother, do not weep for me—
I do not fear to die;
I know the angels are waiting now
To welcome me on high!
Farewell—but give me one more kiss—
A long kiss, Mother dear!
For it will be the only one
You'll ever give me here!"

He called them to his little bed;
He called each well-loved name,
And bade them all a sad farewell,
As one by one they came.
To each he gave a long, long kiss,
And bade them not to weep;
Then gently, with a measured breath,
He sank to quiet sleep!

No kindly slumbers rested o'er
His Mother's head that night,
As hour by hour rolled weary on
Ere came the morning light;
She heard no sound while thus she watched
Beside that lowly bed;
But morning came, and her dear boy—
Her bright-eyed one—WAS DEAD!

R * * * * *

The Massachusetts Quarterly Review.

We have received the second number of this work, the exponent of the views of WALDO EMERSON, THEODORE PARKER, and other gentlemen of similar sentiments. Whatever one may think of the peculiar doctrines of these gentlemen, he must be struck with the vigor and freshness of their articles. Whatever else they may be doing, it is evident that they are not sleeping. From an article on the "*Education of the People*," we make a quotation:

"The Common Schools, therefore are the most important institutions of New England. If there had been none such for two hundred years past, the mass of men would have been unable to read, and write, and calculate; those attainments would be the monopoly of a few men of superior wealth or superior natural ability. As the natural consequence, Agriculture would have been in a poor state; Commerce in a poor state; Manufactures a hundred years behind their present condition. There would not be the signs of life, activity, thrift, of continual progress, visible all over the New England States. The crowds which in Boston now attend the lectures of the Lowell Institute, and other means of instructive or refined amusement, would seek their entertainment in a Bull-fight, or a Bear-baiting; perhaps in a Man-fight of Bruisers in a ring, or a Soldier-baiting on the Common. Public lectures would be as rare in Boston, as in Montreal, Halifax, or even New Orleans and Naples. The government would not be a Democracy, getting more and more democratic, but a Despotism in the form of a Monarchy or Aristocracy; a government over all, but by a few, and against the interest of the many. The Few and the Strong would own the bodies of the Weak and the Many in New England, as well as in South Carolina and Morocco. There would not be a hundred churches in Boston, filled by intelligent men of more than a hundred different ways of thinking on religious matters—each claiming freedom of conscience, but three or four magnificent and costly temples, in which the ignorant and squalid people, agape for miracles, ridden by their rulers, and worse ridden by their priests, met to adore some relic of a Saint—the pocket-handkerchief of the Mother of God, and the nail from the cross, or from the horse tha Queen of Sheba did not ride, a hair from St. Joseph's beard, or perhaps the seamless coat of Christ! The city would swarm with monks dedicated to ignorance and filthiness, and religiously fulfilling at least that part of their vow. There would be slaves in New England, not black slaves alone, but white. Freedom would be in few hands; Land in few hands; Education in few hands; Power in few hands; Comfort and Virtue in few hands. New England might then be the Heaven of the Rich and the Noble, the Purgatory of the Wise and the Good, but the Hell of the Poor and the Weak.

"If there had never been any public schools for girls in New England, then the majority of women would have had the monopoly of ignorance. They would be the slaves of the men, not their companions. The hardest and most revolting work, in the streets, the scows, and the drains, would be performed by the hands of sisters, wives, mothers. Woman would be the victim of Lust, of Intemperance, of every crime—trod down into the dust, but poisoning still the oppressive foot.

Cuba—British Designs.

We were made to say, last week, that the Chancellor of the Exchequer seconded Lord George Bentinck's bucaneer proposal, made in the British House of Commons, to seize Cuba by foreclosure of mortgage. *Scouted* was the word we wrote!

Now that we are referring to the subject, let us say that we are really surprised at intelligent editors speaking of this move as a "very serious matter," and coupling it with ominous innuendos about "British designs." Are we not conscious of our own manliness? Are we not, as a nation, self-relying, and self-possessed? Really many of us act, when a speech is made in Parliament concerning us, even by a silly young lord, very much like a man who is afraid least his social right may be questioned in the very circle of which he claims to be a member. If he felt that he was an equal, he would act like one. Not feeling so, he is forever hesitating, and getting into awkward scrapes, and saying or doing foolish things.

It is time for us of these United States to feel that we are the equal of any nation, and to forget the paltry weakness which betrays doubt of the fact. We need not, certainly, disturb ourselves about Great Britain, or any other power, so long as we are in the right.

The line of Telegraph between New Orleans and Mobile has been completed, and is now in successful operation.

The Pacific.

Dates from the Sandwich Islands to November 26th.

Business was dull at Honolulu—market overstocked with goods—specie holders were seeking investments. Two whalers in port.

From August 16, to September 30, fifty-four American whale ships entered Lahaina with 54,550 barrels of whale oil, and 1,135 barrels of sperm. The whale fleet at Kamschatka has fared sadly.

Rev. W. Richards, formerly of the American Missions, and for twenty years a citizen of Honolulu, died there, Nov. 7th. He was mourned over as a great public loss. Rev. C. Forbes, wife and four children, Mrs. Dibble, and four children, had sailed for this country.

Proposals for building a theatre, to hold not less than 500 spectators have been issued at Honolulu.

A theatrical company now playing there has very fair success, says the News.

So many cases of abandonment of native wives by foreigners have occurred, that a law has been enacted obliging all who marry Hawaiian women, to give a bond of $1,000, and take an oath never to abandon their wives; or to take the oath of allegiance and become Hawaiian citizens.

The Samoan Islands have been visited by an epidemic influenza. In a district of 2,500 inhabitants, sixty deaths have occurred, and in larger proportions in several other places.

The Sydney Chronicle gives accounts from New Zealand of murders and robberies. 700 natives had broken up the settlement of Manawater, and forced the inhabitants to retire to Wellington.

At Sidney, stock was being rapidly taken for a Railroad to Gouldborn, a distance of 119 miles.

Temperance was progressing in New South Wales.

China.

Ship Panama, direct from Canton to New York, brings eleven days' later news from the Celestial Empire.

On the 5th December, six British subjects were killed, and their bodies horribly mutilated. Sir John Davis demanded redress; the Chinese government had offered none; therefore, Canton was to be blockaded. Before that is done, we shall hear of the murderers being arrested and punished by the Emperor.

It seems that some *forty-eight* villages had combined to kill off the "barbarians," or foreigners if they came among them. The cause assigned, is, that they steal, cut trees, get drunk, abuse the women and children. And we dare say all this is true. For civilization makes itself known to barbarians everywhere, in its worst form and through its coarsest vices. Yet power is with the European, and the Chinese must submit.

Since writing the above, the Water Witch in *seventy-seven* days, from China, brings word that four of the Chinese who were engaged in murdering the British merchants, had been decapitated—and all the guilty were to share the same fate. All was tranquil.

December 29, a British steamer had destroyed several Chinese pirate vessels, and killed large numbers of their crews.

Mexico.

We have a week's later news from this ill-fated country, with full details of guerilla fights, &c. Gen Briscoe left Vera Cruz, February 19, with detachments of the Louisiana and Georgia dragoons. At 4, P. M., some forty or fifty guerillas were discovered—some twenty-five of our troops charged upon them—they retreated to the edge of a chapparal—when some four hundred Mexicans rushed upon them, and a deadly fight ensued.

Seventy-five Americans joined their comrades—charged three times through the Mexican lines—lost Lieut. Henderson and four dragoons, besides having many wounded. The teamsters fled. The Colonel was obliged to leave his killed and wounded on the field, and proceed to Cordova. A greater part of his wagons had been burned, and the mules taken by the Mexicans.

A train of 160 wagons, under an escort of 250 men, had arrived at Vera Cruz from the city of Mexico. A report was brought in, that Santa Anna, with 2,000 soldiers, had attacked 400 Americans, killing twelve, &c. It was not believed.

The dates from the city are to the 26th February, and it was said an armistice for two months, having been agreed upon, was to be signed by Gen. Butler the next day.

Gen. Cushing left the city on the 15th for Puebla, to organize the Court of Inquiry, and was then to adjourn to the city of Mexico for business.

A Texan Ranger was killed in the suburbs of the city on Sunday night, 15 or 20 Texans sallied out and killed 17 Mexicans and wounded 40 others.

What horrible butchery! We trust no such wholesale murder will be tolerated where American power rules! Let an example be made in justice to humanity of all such horrid barbarity.

Gen. Scott has taken leave of the army. The American Star, referring to his withdrawal, says:

Major Gen. Scott.—By reference to general orders it will be seen that Gen. Scott has turned over the command of the army to Major Gen. Butler. We promised to inform our readers of this when officially advised on the subject, and we now do so, though with regret. Although we were told in Puebla that the General had requested to be relieved when active operations ceased, we were not prepared to receive the news that such had been the case. We do not think that either the Government or Gen. Scott's inclinations should take him from the army until a peace is made. He has accomplished so much against such great odds, that we regret to see him part with his companions in arms, and we have no hesitation in saying that such are the sentiments of the American army. It matters not how accomplished and gallant his successor may be, under the circumstances his place cannot be filled, and if we know Gen. Butler, we believe that he will echo that sentiment, for he is not so much weighed down by ambition as to applaud the recall, although the act places him in command of the proudest army in the world.

Winfield Scott, this morning, takes leave officially of the army, of that gallant band with which he has carried his and their names upon the highest point of fame's column. Many an eye will fill with tears this morning, when they read his *last order*.

Even in his short order, he pays the following deserved compliment to his successor—a brother officer, who was his companion in arms in 1812, as he was here until to-day.

"In taking official leave of the troops he has so long had the honor personally to command in an arduous campaign—a small part of whose glory has been, from his position, reflected on the senior officer—Major General Scott is happy to be relieved by a General of established merit and distinction in the service of his country."

There are various reports about Gen. Santa Anna—he is out with another letter. He is a fallen chief, and will probably end his days far away from Mexico.

Herrera is ill. Gen. Lane is off on a secret expedition. Yet it is said there is a truce to be signed for two months.

Yucatan.

The New York Herald's Washington correspondent denies that the subject of the annexation of Yucatan has been brought before the Chief Executive. "He may deny what he pleases," says the well informed correspondent of the Cincinnati Herald, "I *know* that it has." He states further, that M. Sierra has urged the measure, has declared that the people of Yucatan desire to be annexed, and adds:

"And this is not all. Commissioners not long since were here from Tamaulipas and New Leon, with overtures for voluntary annexation to this republic, but they received no encouragement from the Administration. It is not the extension of the area of freedom, that Mr. Polk seeks. He wants no voluntary annexation of free States. The policy of this and every other pro-slavery Administration is, and will be, just as much contiguous territory on our south-west, and just as fast as slavery may demand. "Democracy" may secure slavery, but slavery will always swindle Democracy."

It will not be long before we have in official form the details of these propositions.

Important Moves.

On March the 13th, several important suggestions and moves were made in the House, which are worth pondering upon.

Mr. Sylvester.—A preamble and resolutions designed to prevent "fist fights" or as Mr Rockwell has it, scuffles in the House. Laid over.

Mr. Slingerland.—A preamble and resolution to prevent speculations in public lands, as follows:

Whereas, under the present policy regulating the sales of the public lands, monopolies oppressive to the people arise, and speculation is greatly encouraged at the expense of actual settlers; and whereas, in a great majority of cases, those who design settling on the public domain are compelled to pay large prices to speculators for lands which they have obtained from the Government at a low rate; and whereas no imperative necessity has grown out of this state of things that measures be taken that the public domain shall be disposed of only in limited quantities to actual settlers, so as to exclude the grasping and oppressive speculation at present existing: Therefore,

Resolved, That the Committee on Public Lands be instructed to report a bill to this House to give actual settlers the benefit of limited quantities of the public lands for a compensation which shall not exceed fifty cents per acre; said bill also providing that for all tracts of land above such specified quantities, the price shall be increased in such proportions so as to prevent all unwarrantable and unnecessary speculation in such lands.

On motion of Mr. Wm. T. Lawrence:

Resolved, That the Committee of Foreign Affairs be instructed to inquire into the expediency of requesting the President of the United States to open negotiations with the Powers of Christendom for the purpose of introducing into the code of national law (in conformity with the practice now recognized as obligatory in conquests on land) the principle that in wars between nations private vessels not armed for offence and not carrying munitions of war (although belonging to the citizens or subjects of a belligerent nation) shall be free from capture or detention by an enemy; and that the committee be authorised to report by resolution or otherwise.

Mr. Palfrey offered the following resolution.

Resolved, That the President be requested to communicate to this House, if not inconsistent with the public interest, copies of instructions issued from the State Department to William Hogan, employed by this Government in the Island of Hayti, in the year 1844 and 1845; also, copies of any correspondence between the Department of State and said Hogan during and subsequent to the time of the said mission.

Laid over under the rule,

Mr. Tuck offered the following preamble and resolutions:

Whereas the laws of the United States now permit the collection of debts by the extent of executions upon persons held as slaves, and sales have been made of slaves by virtue of such laws; Therefore,

Resolved, That the Committee on the Judiciary be directed to report a bill to prohibit the sale of persons held as slaves, on any precept in favor of the United States.

Laid over under the rule.

Mr. King, of Georgia, offered the following resolution:

Resolved, That it shall be the duty of the Speaker of the House to cause, as soon as practicable, the desks to be removed from this hall, the seats to remain as they are until some better arrangements can be made; that he shall also cause a suitable *tribune* to be erected in front of the Clerk's table, for the accommodation of such members as may desire to address the House from that place.

M. K. moved the previous question.

Mr. Donnell moved to lay the resolution on the table; which motion was decided in the affirmative by yeas and nays—yeas, 96—nays 68.

We wish Mr. King's resolution had been adopted.

The House, as it is, has no dignity, nor can it have while members are permitted to lounge, write, or do as they please with snug seats and comfortable desks before them. Make them listen to the speaker, and members will take care that only good speeches are made. Many a wordy man will talk for hours, at his desk, who would never mount a tribune, and hold forth to empty seats, or their frowning or dissatisfied occupants. Abolish the one hour rule, adopt such a resolution as that offered by Mr. King, and the House would dispatch more business, have shorter and better speeches, and possess a dignity which it has not, and cannot now have. We hope the measure will be pressed.

Mr. Johnson.—Resolutions affirming the principle of rotation in office, and that federal offices ought to be distributed in different sections according to the federal ratio &c.

Laid on the table. Ayes 87, Nays 38

Mr. Lahm.—A resolution to reduce the mileage of members to $5 for the first 400 miles; to $2 for every twenty-five miles in distance beyond that.

Laid over.

Mr. Thompson, of Mass.—A resolution changing the tenure of the Supreme Judges from good behavior to a term of years.

Notices of leave to introduce bills were given. Among them we notice the following:

"By Mr. Cummins.—Of a bill declaratory of the rights of naturalized citizens of the United States, and to secure and protect them in the peaceful exercise and enjoyment of their rights against the acts and influence of foreign Governments and their diplomatic agents.

"By Mr. Wick.—Of a bill to prohibit the importation of slaves into the district of Columbia, with certain exceptions.

"By Mr. Crowell.—Of a bill to repeal so much of the act approved February 27, 1801, and all other acts and parts of acts concerning the District of Columbia as in any way interferes with the institution of slavery or the slave trade therein."

For the Examiner.

At several meetings of the Board of Overseers of the Poor, the condition of destitute children in our city has been a subject of earnest discussion. The members of the board have felt themselves called upon to take some measures towards ameliorating that condition. It is not in their power to do much, but one plan has suggested itself to their minds which may prove instrumental of good. From personal observation the members have learned that always a comparatively large number of children in the city are in want of employment of some kind. It is also known that many of our citizens, as well as farmers and mechanics in the country, frequently have occasion to employ young persons at their respective occupations; and instances have been presented in which persons thus employed have eventually been adopted as worthy members of the families in which they have found a home, and thus have not only been saved from suffering in youth, but have become industrious and respectable members of the community.

It has occurred to the board that if the names and residences of young persons, who are in need of work and homes, could be obtained and recorded in a book, which should be kept in some place accessible to the citizens, and to farmers and others from abroad, very often employment might be obtained for the destitute, and homes for the homeless.

The board has accordingly appointed one of its members from each ward to ascertain, as far as possible, the number of young persons needing employment and homes, and to enter the names and places of residence of such in a book, which will be kept at the county clerk's office.

To citizens and persons from abroad, the members of the board will cheerfully give such information as they may have upon the subject.

The following are the members to whom the matter was especially entrusted by the board: First ward, John Freifogle; Second ward, Jabez Baldwin; Third ward, Wm. H. Forwood; Fourth ward, John H. Heywood; Fifth ward, Jacob Keller; Sixth ward, Joel B. Ramsdell; Seventh ward, Reuben Dawson; Eighth ward, Gad Chapin.

JOHN H. HEYWOOD, Secretary.

Treaty

Of Peace, Friendship, Limits, and Settlement, between the United States of America and the Mexican Republic. Concluded at Guadalupe Hidalgo, on the second day of February, and Ratified, with the Amendments, by the American Senate, March 10, 1848.

As this is a long document uncommonly lumbered with diplomatic verbiage, we shall serve our readers and give them a far better understanding of it by making a faithful condensation, which we proceed to do.

The document commences in the name of Almighty God, and sets forth the motives of the parties and the names and the powers of the negotiators.

Art. 1. Declares that there shall be firm and universal peace between the parties, without exception of persons or places.

Art. 2. Provides for an immediate cessation of hostilities after the signing, and the restoration of civil functions, as far as is consistent with military occupation.

Art. 3. Immediately after the ratification by both Governments, the blockade of Mexican ports shall cease, and the troops of the United States in the interior of Mexico shall be removed as speedily as practicable "to points that shall be selected by common agreement, at a distance from the seaports not exceeding thirty leagues." The Mexican government is to afford every facility for the speedy removal of the troops, and to promote a good understanding between them and the inhabitants. The United States officers in charge of Mexican Custom Houses are immediately to deliver them up to persons authorized by the Mexican government, together with all bonds for duties not yet due. And all the duties collected after the ratification are to be delivered up, less the cost of collection, within three months.

The Mexican capital shall be evacuated in one month from the reception by the commanding officer of the order to that effect, or sooner if possible.

Art. 4. Immediately after exchange of ratifications, all castles, forts, territories, places and possessions that have been taken by the United States within the limits of Mexico as to be established by this treaty, with all the artillery and public property that was in them at the time of their capture, and not removed before the signing of this treaty, are to be restored to Mexico. The city of Mexico within the inner line of entrenchments is included with the castles, &c., as to the restoration of artillery and public property.

The final evacuation of Mexico shall be completed in three months, or sooner, if possible.

If, however, this cannot be accomplished before the sickly season, from 1st of May to November, by arrangement between the Commander-in-Chief and the Mexican government, the troops may be placed in healthy situations at a distance from the ports not exceeding thirty leagues.

Prisoners of war on both sides are to be restored, and if Mexicans are held captive by any savage tribe within the limits of the United States, the latter is to exact their release.

Art. 5. The boundary line is to run in the middle of the deepest channel of the Rio Grande to the southern boundary of New Mexico at *Paso*. Thence west to the extremity of that southern boundary, thence north on the western boundary of the same to the first branch of the Gila, or to the point nearest to such branch, and thence to such branch, and thence down the middle of said branch and the Gila, till the latter empties into the Rio Colorado, thence across the Rio Colorado, following the dividing line between upper and lower California to the Pacific Ocean.

The southern and western boundaries of New Mexico are to be determined by J. Disturnell's map of the United Mexican States, published in New York, 1847, and to avoid all difficulty on the boundary between upper and lower California, the line is to run straight from the middle of the mouth of the Rio Gila, to a point one marine league south of the southernmost point of the Port of San Diego.

Commissioners shall commence running and marking the boundary within a year from the ratification. The boundary shall be religiously respected, &c.

Art. 6. Provides for the free navigation in all time of the Gulf of California and the Rio Colorado below the mouth of the Gila, and likewise for the construction of a canal or railway along either bank of the Gila for the benefit of both nations if found practicable.

Art. 7. Makes the navigation of the Rio Grande and the Gila free to both countries, and forbids its being in any way impeded by either, without the consent of the other.

Art. 8. Mexicans in the ceded territory are free to reside where they are or to remove with any property they may possess, and they shall not be subjected to any contribution, tax or charge on account of such removal.

Those who prefer to remain, may either retain the title and rights of Mexican citizens, or acquire those of the United States. But they shall elect within a year, which character they will bear, and if they do not within that time express their wish to retain the character of Mexicans, they shall be considered citizens of the United States.

In the said ceded territories property of every kind belonging to non-resident Mexicans, shall be respected as much as if it belonged to citizens of the United States.

Art. 9. The Mexicans who do not retain their character as Mexicans shall be incorporated into the Union of the United States as soon as possible, according to the principle of the Federal Constitution, and enjoy all the rights of citizens of the United States. In the meantime they shall be protected in civil rights according to Mexican laws. As to political rights they shall be on an equality with the citizens of other territories of the United States.

Ecclesiastics and religious corporations are amply guaranteed in the discharge of their offices and the enjoyment of their property of every kind.

The communication between Catholics in the ceded territories and their ecclesiastical authorities is to be free and open.

[This article was in form expunged, and the third article in the treaty with France in regard to the cession of Louisiana was substituted, which was in substance, that the ceded inhabitants shall be incorporated into the Union at the pleasure of Congress, and in the mean time they are to be protected in the enjoyment of their liberty, property, and religion.]

Art. 10. Confirming Mexican grants of land in the ceded territories and in *Texas, was expunged*.

Art. 11. The United States solemnly agrees forcibly to restrain all incursions into Mexico, of the savage tribes inhabiting its territories, and to exact satisfaction for any damage they may do.

It shall not be lawful for an inhabitant of the United States to purchase, or acquire, any Mexican or resident of Mexico, captured by the Indians of either republic, or any cattle, horses, mules, or any other property captured by them, or to provide such Indians with fire arms, or ammunition, by sale or otherwise.

The United States engage to rescue all captive Mexicans brought by Indians into its territory.

The United States will pass the requisite laws to enable it to fulfil its engagements, and will have regard to them in all future removals of Indians.

Art. 12. The United States engages to pay 15,000,000 in one of two modes, at the option of the Mexican government, to be designated by it at the time of its ratification.

First mode,—Three millions of dollars to be paid down in Mexico on the ratification, and the balance by a six per cent United States stock, interest payable annually, and the principal redeemable at the pleasure of the United States, after two years, six months notice being given of intention to redeem.

Second mode,—Three millions to be paid on ratification as above, and the remainder to be paid in annual instalments of three millions each, with six per cent interest, from the ratification. Transferable certificates for these instalments, in sums at the pleasure of Mexico, to be delivered to her by the United States. [The first of these modes was rejected by the United States Senate, and the last adopted with the exception of the clause concerning the transferable certificates.]

Art. 13. The United States are to assume and pay the claims of our citizens settled against Mexico by the conventions of 1839, and 1843.

Art. 15. The United States discharge Mexico from all the claims of our citizens not then settled, but which may have arisen previous to the signing of this treaty.

Art. 15. The U. S. exonerating Mexico from all the claims aforesaid, agrees to make satisfaction for the same, to an amount not exceeding three and a quarter millions of dollars, the claims to be settled by a commission, according to the principles of the unratified convention of 1843.

Mexico agrees to furnish all documents in her possession which may be necessary to the adjudication of these claims.

Art. 16. Each party may fortify any point it pleases to, within its own territory.

Art. 17. The treaty of amity, commerce, and navigation, of 1831, except the additional article, and except so far as the said treaty may be incompatible with this, is revived for eight years, after which it may be terminated by either party giving the other a year's notice.

Art. 18. Supplies for the troops of the United States in Mexico, arriving after the restoration of the custom houses, shall be exempt from duty.

Art. 19. Exempts from confiscation merchandize imported into Mexico, through ports in the occupation of the United States, though prohibited by the Mexican tariff, if imported before the restoration of the custom houses, or within sixty days after, according to certain rules and conditions.

Art. 20. Extends to sixty days after the signature of the treaty, the present tariff, in case the restoration of the custom houses should take place sooner than that.

Art. 21. Provides, that if differences shall arise between the parties hereafter, they shall "endeavor in the most sincere and earnest manner," to settle them peacefully, and the party considering itself aggrieved, shall not resort to reprisals or hostilities, until it has maturely considered whether it would not be better to settle the matter by arbitration, &c.

Art. 22. Provides certain rules to be observed if war (which God forbid) should ever again take place. 1. Merchants of either country residing in the other, are to be allowed time to collect their debts, settle up their affairs, and leave the country with their property. 2. All persons about their own business are not to be molested by the invading army, and all goods taken are to paid for. 3. Prisoners of war are to kindly treated, allowed to depart on their parole of honor, and fed with the same rations as if they belonged to the army which takes them captive. If parole is broken the laws of war are to take effect. The rations furnished to prisoners are to be paid for by the other party as a separate account when peace is restored.

[This solemn covenant cannot be suspended by a state of war.]

Art. 23. Provides that this treaty shall be ratified by the respective parties—the President and Senate of the United States, and the General Congress of Mexico—and the ratifications exchanged at Washington city, within four months from the date of said treaty.

This document is signed by Mr. Trist, on the part of the United States, and by Luis G. Cuevas, Bernardo Conto, and Mig. Atristain, Mexican Commissioners.

Secret Article—Provides that if Mexico is unable to ratify this treaty within the four months prescribed, she shall have four additional months, dating from the expiration of the former period.

The final vote on ratification is supposed to be:

Yeas—Messrs. Ashley, Atherton, Bagby, Bell, Bradbury, Bright, Butler, Calhoun, Cameron, Cass, Clarke, Crittenden, John Davis, Jefferson Davis, Dayton, Dickinson, Dix, Downes, Felch, Foote, Hale, Hannegan, Hunter, Reverdy Johnson, Herschel V. Johnson, Henry Johnson, Mangum, Mason, Miller, Moor, Niles, Rusk, Sevier, Sturgeon, Turner, Underwood, and Yulee—37.

Nays—Messrs. Allen, Atchison, Badger, Baldwin, Benton, Berrien, Breese, Corwin, Douglass, Greene, Lewis, Spruance, Upham, Webster, and Westcott—15.

Taos.

Letters from Taos, or rather Santa Fe, state that W. A. Jones, Sheriff, was killed by the Indians—who pursued him to Taos—took forty inhabitants prisoners—killed two of them—and burned the town.

The Ten Regiment Bill.

The following is the vote on the passage of this bill:—

Yeas—Messrs. Allen, Ashley, Atchison, Atherton, Bagby, Benton, Bradbury, Breese, Butler, Cameron, Cass, Davis, of Mississippi, Dickinson, Dix, Douglass, Downs, Felch, Foote, Hannegan, Hunter, Johnson, of Georgia; Lewis, Mason, Moore, Niles, Sturgeon, Turney, Westcott, Yulee—29.

Nays—Messrs. Badger, Baldwin, Bell, Berrien, Calhoun, Clark, Clayton, Corwin, Crittenden, Davis, of Massachusetts, Dayton, Green, Hall, Johnson, of la: Mangum, Phelps, Underwood, Upham, Webster—19.

New Hampshire.

The Democrats have carried this State—Governor, Legislature, and all.

The U. S. schooner On-ka-hy-e, Lt. Commanding Berryman, 40 days from Rio de Janeiro, arrived in Hampton Roads on Thursday, and came up to the naval anchorage on Friday.

Lt. Commanding Berryman proceeded at once to Washington with despatches to the Government, from our Minister at Brazil.

The number of hogs killed in Cincinnati during the season just closed was 412,161. The number brought into that city from the country, dressed, was 74,880—making the total number slaughtered in Cincinnati and its vicinity, 487,021.

The Lynchburgh and Tennessee Railroad Bill was defeated in the Virginia House of Delegates on Friday by a vote of 43 to 75.

The bill authorizing the Banks of Virginia to issue small notes to a limited amount, was indefinitely postponed in the Senate.

Mr. Dickinson's printing establishment was destroyed by fire last week in Boston, and the elegant granite block with it. Loss $300,000.

The number of tobacco pipes used in London last year was 364,000 gross, or 52,416,000 pipes.

Forty-seven horses were burned in N. York city last week.

Arrival of the Cambria.—Revolution in France.

New York, March 18.

The Royal mail steamer *Cambria*, was telegraphed off the harbor this morning at 6 A. M., and shortly after arrived at her moorings. She sailed from England on the 26th ult., and brings the following highly important and interesting news.

The intelligence from France is of a startling character. That country is again distracted by a revolution. Louis Phillippe has been forced to abdicate the throne and a republican form of government has been proclaimed. The royal family have been compelled to leave Paris. The revolution is spreading with rapid strides over the country, attended by dreadful loss of life to those who oppose its progress.

Intelligence has reached Liverpool from Paris to the 27th ult. Affairs there were more calm. The ministers were endeavoring to restore confidence, although they were still fearing harm, and the precursor of further outbreaks. The locality of Louis Phillippe is uncertain. The destination of the Duc de Nemours is said to be England. The Provinces are as much excited as the people at the Capitol. The cause of the revolution is said to be ascribed to Guizot's prohibition of the great reform banquets.

At London consols had fallen from 89 to 83.

Paris, Feb. 24, 1848.

Louis Phillippe has abdicated the throne in favor of Count de Paris, with the Duke of Nemours proposed as regent, who was rejected. It was then proposed by Odillon Barrot that the regency should be formed under the Duchess d'Orleans, until the Count de Paris should have attained his majority. This proposition was also rejected, and the Chamber of Deputies pronounced in favor of a republic, which was insisted upon by them. The Duchess d'Orleans and Count de Paris went to the Chamber of Deputies at half past 1 o'clock, accompanied by the Duc de Nemours, (who had been rejected by the Chamber of Deputies,) and the people who had penetrated into the Chamber.

The Chamber of Deputies, in consequence of the abdication of the King, has declared its sittings permanent.

The Chamber of Deputies has refused to allow the family of Louis Phillippe to resume the throne. There will be a great effort made to support the Duchess d'Orleans. The idea of a Republic is not agreeable to the ideas of the mass of the Deputies. The Chamber met to-day, but the populace overpowered the majority.

The King, at 1 o'clock, left the Palace of the Tuilleries, escorted by a party of the cavalry of the National Guards and several regiments of regular cavalry. The carriage of his majesty went by the quays to the barier of Passy.

The troops were all drummed to-day, at noon, but not a soldier is to be seen. The troops of the Seine have fraternized with the National Guards, and the National Guards with the people. All intercourse with the two cities of the river is cut off; but I hear, writes a spectator, distant firing going on every instant.

Garnier Pages has been made Mayor of the city of Paris, and a strong government will be at once organized.

A Republic on the model of the United States is proposed.

A procession of persons in blouzes, and well armed, has just passed through the streets, carrying the throne of the throne-room of the Palace of the Tuilleries on their shoulders in triumph, singing in the most stirring manner, the celebrated Marseilles Hymn.

During the outbreak there has been a frightful loss of life. In many instances, the troops have refused to act against the people. The number of killed is said to be upwards of 500, principally in the vicinity of the Palais Royal, and between that and the Tuilleries.

An attempt was made on the residence of the financial minister, at eleven o'clock, which failed.

The tocsin has been sounding all day throughout Paris. The city is entirely in the hands of the National Guards and the people.

The Count Mole was first proposed as their leader, and rejected by the people. M. Thiers and Barrot were next named, and a proclamation was then issued appointing them to the head of affairs, which proclamation was posted throughout the city, and which was torn down wherever found by the public.

Gen. Lamoricierre has been appointed commander of the National Guards. The placard was written by M. Thiers and Barrot. It is said that General Lamoricierre had been killed, or at all events wounded. The palace of the Palais Royal has been taken possession of by the people, after a great and dreadful carnage.

An attack was made at 10 o'clock on the Tuilleries, which now is in the hands of the National Guards. The people are busily engaged in throwing the furniture out of the windows, and firing the building. The populace have entered the cellar of the palace and are distributing the wines to the people.

The people have possession of all the railroad stations and barriers of the city. The rails of the road have been removed, to prevent the arrival of troops from the country. The passengers from Boulogne to Paris were obliged to return from Neuf Chatel to Boulogne, as the railway had been stripped. All communication has been cut off with the city of Paris. The mail and passengers to the city are forced to return to Amiens.

Commercial Intelligence.

Breadstuffs.—There has been no improvement in the market for Breadstuffs and the business done has been exceedingly moderate, and the market for Corn has been much depressed.

Cotton Market.—A reaction had been produced, and a decline of fully a quarter had been sustained since the 11th ult.

CONGRESS.

Tuesday March 14,

SENATE.

In the Senate, the House bill for the purpose of raising $16,000,000 loan for the purpose of supplying the deficiences of the revenue, was reported, with sundry amendments.

On motion of Mr. Mangum, the Senate went into Executive session on a message from the President, covering the nomination of Mr. Sevier as Commissioner to Mexico.

The Senate, in Executive session, then confirmed the nomination of Mr. Sevier as Commissioner to Mexico.

The doors were again opened and the Senate proceeded with the regular business.

Mr. Atherton moved to take up the bill previously offered by him to supply the deficiencies in the revenue.

Mr. Cass moved to lay the bill on the table in order to take up the Ten Regiment Bill.

Mr. Webster said the question pending before the Senate, when in executive session, ought to be decided before proceeding to discuss the Army bill

Mr. Hannegan was appointed Chairman of the Committee on Foreign Relations *vice* Mr. Sevier.

On motion of Mr. Berrien the Senate went into executive session and then adjourned.

HOUSE.

In the House, the Chairman of the Committee on Claims reported sundry bills, which were read twice.

The Speaker laid before the House a communication from the Secretary of the Treasury, transmitting the report made to the Treasury Department, by the Superintendent of the coast survey, showing the progress of that work during the year, ending November last.

On motion, the House proceeded to the consideration of the bill to establish collecting districts in the State of Louisiana; passed.

The House then took up the message of the President, refusing to give the information previously asked for by resolution, relative to the return of Santa Anna to Mexico.

Mr. Tompkins addressed the House in a speech of great severity against the Executive.

Mr. Daniel followed in reply, when, on motion of Mr. Root, who next obtained the floor, the House adjourned.

Wednesday, March 15,

SENATE.

The Vice President laid before the Senate a communication from Mr. Sevier, resigning his seat in the Senate.

Mr. Benton presented the resolutions of a meeting at St. Louis, in favor of peace being made with Mexico.

Mr. Cameron also offered sundry resolutions from the State of Pennsylvania, in favor of a railroad to the Pacific.

Agreeably to notice, Mr. Benton asked and obtained leave to introduce a joint resolution for the purpose of promoting the purchase of American hemp for the use of the Navy, which was read a first and second times and referred to the committee on Naval Affairs.

Mr. Wescott, from the Judiciary committee, introduced a bill for the relief of Leslie Combs.

The amendments of the House to the bill for the relief of the heirs of Paul Jones were concurred in, and the bill was passed as amended.

On motion, the Senate laid aside the morning business, and proceeded to the consideration of the Ten Regiment Bill.

The question pending being the motion of Mr. Butler to re-commit the bill, which was decided in the negative, by yeas 17, nays 28.

The question then recurred on the passage of the bill.

Mr. Calhoun urged the postponement of the subject.

Mr. Cass opposed the motion.

Mr. Mangum moved the postponement of the bill for a fortnight.

The yeas and nays were called, and stood yeas 17, nays 28.

The further discussion of the bill was continued by Messrs. Baldwin, Allen, Foote and Calhoun.

Without any action thereon, the Senate adjourned.

HOUSE.

In the House, Mr. Green, of Mo., presented a petition from sundry persons praying for new land districts to be organized.

On motion, the petition was referred to a Select Committee.

The bill from the Senate relating to an extension of Jepthro Wood's plough patent, was rejected.

Many unimportant bills were read and referred.

The message of the President refusing information relative to the mission of Mr. Slidell to Mexico was taken up and discussed at length, without any final action, till the hour of adjournment, when the House adjourned.

Thursday, March 16,

SENATE.

At the usual hour the Vice President called the Senate to order.

A petition was presented by Mr. Dix, from sundry citizens of New York, praying for the establishment of a line of mail steamers from New York to Havre via Vera Cruz, which was referred to the Committee on Post Office and Postroads.

Mr. Mills submitted a resolution, asking the President to inform the Senate in relation to the correspondence between Mr. Bancroft and the British Government, relative to the postal arrangements that had been entered upon.

Mr. Cass, from the Committee on Military Affairs, reported a bill for the issuing of medals and certificates to the officers and soldiers in the army.

Mr. Atherton moved to take up the bill relating to making additional appropriations to supply the deficiencies in the revenue, which was agreed to.

Sundry slight amendments were adopted.

The question being on the adoption of the amendment offered by Mr. Benton to fill the mission to Rome, which he advocated at some length.

Mr. Badger opposed the amendment as unnecessary.

Mr. Crittenden deemed that the subject would be regarded as disrespectful to other powers to send a Minister to that place.

Without definite action thereon, the question was laid aside informally, and the Ten Regiment Bill was taken up and discussed.

Mr. Calhoun made an able speech, and earnestly apposed the act of the President, authorizing the levying of taxes in Mexico. He declared that he should enter his solemn protest against the measure, and contended that the President had acted contrary to law and the Constitution.

Mr. Johnson, of Georgia, followed in defence of the administration.

Mr. Berrien has the floor on this question for to-morrow, with the understanding that the vote on the passage of the bill will then be taken.

Mr. Bradbury moved to reconsider the vote on the bill for the relief of the heirs of Paul Jones, when on motion the Senate adjourned.

HOUSE.

In the House the business was rather unimportant.

Mr. Howell Cobb moved that an abstract of the mail contracts and all others be printed, upon which motion an animated debate arose, in which the participants were Messrs. Crozier, Cobb, McClelland, Thompson of Ky., and McKay. The sparring on this occasion was sparkling and entertaining. Hits were given and taken in fine style.

A motion to lay the subject on the table was decided by yeas 93, nays 78, when on motion the House adjourned.

Friday, March 17.

SENATE.

At the usual hour, the Vice President called the Senate to order.

Mr. Badger gave notice that on to-morrow he would ask leave to introduce a bill relating to an extension of the franking privilege to Mr Clay.

Mr. Clarke introduced a resolution calling on the President for information relative to the despatches forwarded to the consul at Monterey, in California, during November, 1845, by Capt. Gillespie, which were destroyed before entering the city of Vera Cruz.

Mr. Hannegan offered an amendment to the resolution, which was adopted, leaving it discretionary with the President to reply thereto.

The resolution was then adopted.

Mr. Niles moved to take up the resolution which he had previously offered, calling upon the President for information relative to the correspondence between Mr. Bancroft and the British government, which was agreed to, and the resolution adopted.

On motion of Mr. Atherton, the Ten Regiment Bill was taken up.

Mr. Berrien ably and eloquently opposed the passage of the bill, and denounced the object of its passage as intended to operate upon the fears of the Mexicans, and to force a cession of territory from them.

Mr. Foote called the gentleman to order, for alluding to the subject which had been under discussion in the Senate while engaged in executive session.

Mr. Berrien replied that he only alluded to the message of the President of the United States, and would affirm what he had previously said.

The chair being called upon to decide if the gentleman was in order, decided that he was. Mr. Berrien then proceeded with his argument.

HOUSE.

In the House the Speaker announced as the first business in order, the resolution previously offered, to print 100,000 copies of the report of the Commissioner of Patents. A very lengthy debate sprang up.

Saturday, March 18,

SENATE.

At the usual hour the Senate was called to order, and after some unimportant business, the Senate, on motion of Mr. Ashley, went into executive session, during which the nomination of the Attorney General, as joint Commissioner to Mexico with Mr. Sevier, was confirmed.

When the doors were opened, Mr. Dickenson announced the death of Mr. Holley, member of the House from N. Y., and having passed the usual resolutions, the Senate adjourned without farther business.

HOUSE.

In the House, Mr. Hunt announced the death of Mr. Holley, member from New York. The customary resolutions were passed, and the House adjourned without further business.

Monday, March 20.

SENATE.

At the usual hour, the Vice President called the Senate to order

Prayer by the Rev. Mr. Gurley.

Agreeably to notice, Mr. Badger introduced a bill which was read a first and second time by consent, and referred. It related to the extension of the franking privilege.

On motion the bill providing for deficiencies in the revenue was taken up.

The amendment offered by Mr. Benton, after considerable discussion was rejected by yeas 13, nays 28.

The bill then after slight amendment was passed.

On motion, the Senate adjourned.

HOUSE.

In the House, Mr. Sawyer moved to take up the bill previously introduced by him, providing for the bringing home those who had died in Mexico during the war.

Mr. Haskell spoke against the bill and denounced the proposition as being characterised with humbuggery. He thought it far better to pension the widows of the dead than to expend money in bringing home their bodies.

At the close of his speech a message was announced from the President, communicating to the House the correspondence of Mr. Trist and Gen. Scott with the government.

On motion the usual number of copies were ordered to be printed.

On motion of Mr. Vinton the Indian appropriation bill was taken up.

Mr. Henley denounced the Choctaw School item for Col. R. M. Johnson's benefit as a fraud.

Mr. Johnson of Arkansas pronounced the charge as basely false.

Great confusion prevailed in the House for some time. Order was finally restored and the discussion resumed. The bill was finally ordered to be engrossed for a third reading this day week.

Tuesday, March 21,

SENATE.

At the usual hour, the Vice President called the Senate to order.

Sundry petitions and memorials were presented, and referred.

On motion, it was ordered that 1500 copies of the correspondence with this Government and England, relative to the slave trade, be printed.

On motion of Mr. Yulee, it was ordered that the Committee on Naval Affairs be instructed to enquire into the expediency of establishing a Naval retired list.

Mr. Atherton moved to take up the bill to supply the deficiences in the revenue, which was agreed to.

Mr. Badger offered to amend by striking out the mission to Rome.

Several Senators participated in the incidental discussion which sprang up.

A substitute was offered to the effect of establishing a resident minister at that place.

The question was taken by yeas and nays and decided in the negative by yeas 19; nays 23.—After sundry slight amendments the bill was made the special order of the day for to-morrow.

On motion, the Senate adjourned.

HOUSE.

In the House, Mr. Clingman rose to a privileged question, and moved to reconsider the vote taken yesterday, ordering the printing of the correspondence of Gen. Scott and Mr. Trist with the administration. He remarked that the correspondence had been garbled, and he was opposed to its publication in its present form; he wished to lay the whole or none before the people. He for one, was unwilling to sanction the act of the administration in withholding any portion of the correspondence by sanctioning the publication of the garbled correspondence.

Jacob Thompson, then followed in defence of the Administration, relative to the correspondence.

Mr. Haskell replied, commenting with severity upon the conduct of the Administration, in regard to the war.

Mr. McLean replied to Mr. Haskell's remarks, defending the Administration, and assailed the Whigs.

Mr. Haskell again spoke. He speaks too often, and therefore fails to command that attention which is paid to those who speak but seldom.

Mr. Clingman rejoined in a few brief remarks, when Mr. Inge obtained the floor, and the House adjourned.

Wednesday, March 22,

SENATE.

At the usual hour the Senate was called to order.

Several petitions and memorials were presented by different members, relating to various subjects, and referred.

Mr. Yulee, from the committee on Naval Affairs, reported a bill to establish a retired list. Also, a bill providing for the purchase of American hemp for the use of the Navy.

Several Senators participated in the incidental discussion which sprang up.

Mr. Cass, from the Committee on Military Affairs, gave notice that he should call up the Volunteer bill, so soon as the loan bill was disposed of.

The President has signed the bill for the relief of the heirs of Paul Jones.

Mr. Atherton moved to take up the bill providing for an additional loan, which was agreed to. An amendment was offered, requiring that the bills should be opened publicly by the Clerk of the House, which was adopted.

Mr. Atherton advised speedy action on the loan bill, as it was intended to advertise for bids.

Mr. Webster has the floor for to-morrow, on this question.

On motion of Mr. Hannegan, the Senate went into executive session, and after some time spent therein, the doors of the Senate were opened, and on motion, the Senate adjourned.

HOUSE.

In the House, Mr. Cummins, of Ohio, asked leave to introduce a resolution, expressive of the sympathy of the United States for France.

Objections were made to the motion.

The House then took up the order of the day, Mr. Clingman's resolution pending, to reconsider the vote on publishing the correspondence of General Scott and Mr. Trist.

The resolution of Mr. Clingman, after considerable discussion, was laid on the table.

On motion of Mr. Vinton the House proceeded to consider in Committee of the Whole, the Indian Appropriation bill, and after some time spent therein, the committee rose without final action thereon, and the House adjourned.

COMMERCIAL.

OFFICE OF THE LOUISVILLE COURIER, }
Wednesday Evening, March 22. }

REMARKS.—The market has continued, throughout the week past, in about the same condition as has prevailed for several weeks previous. We hear of but little if any variation in the rates of the principal articles of our trade, with the exceptions of Coffee and Tobacco, which have improved, the first slightly, and the latter very materially. In fact this is fast becoming the great Western mart for the sale and inspection of Tobacco. The quality of the new crop is greatly improved in comparison with the old, and the cultivation of it is much more strictly attended to this season than it has been heretofore. And prices are also materially enhanced on all qualities received, although but very little of a strictly prime quality has as yet been offered. The Produce, Grain, Cotton, and Provision trade remain dull at quotations, with but little doing in either branch, although in Provisions a better feeling is manifest than has heretofore prevailed.

The foreign news by the Cambria may have a tendency to unsettle the markets for the present, as some articles will meet with a limited demand, while for others there is likely to be an increased inquiry, for we learn that the continent of Europe is on the verge of a general war. Several of the most important portions of it are already embroiled, and unless amicable adjustments are speedily made, war must inevitably ensue, and trade and commerce will in consequence be sensibly affected. Cotton, our great staple, it is more than probable, will be but little wanted, while for Provisions and Produce there would be an increased demand. The French contract for Kentucky Tobacco will probably be void, and the demand for the present uncertain and restricted.

The money market continues unchanged and is in a comparitive easy condition, with but little variation in the sales of discount and exchange. We have had no freezing weather this week, and we understand that the late frosts have not materially injured the fruit trees. During the latter portion of the week we have had considerable heavy rain, which extended itself pretty generally along the course of the river to its source, and caused it to again commence rising, and there, is now upwards of 6½ feet water on the Falls. The rates of freights continue favorable.

BAGGING AND ROPE.—There is but very little enquiry for these articles, and the market remains dull at quotations. We quote sales in light lots at 12a13c for bagging, and 5½a6½c for rope, according to terms, quality, &c. The receipts this week have amounted to 513 pieces and 710 coils. The shipments are 354 pieces and 626 coils. The amount of stock of each on hand is 16,327 pieces, and 5,981 coils.

BEANS.—Sales of several lots by the barrel, from stores, at $2 50a3 00; sales from the country at 75 cents per bushel.

BROOMS.—Best Shaker are worth $2, and common $1 10 to $1 20 per dozen.

BARLEY.—Is bought at 45a50c.

BEESWAX.—We quote at 19a20c from the country.

COTTON AND COTTON YARNS.—The market is rather quiet for Cotton, and holders are more willing to sell than they were last week. We hear of light sales, amounting to 80 bales, in lots at 6a6½c, which are the prevailing quotations for all fair qualities, some finer qualities are held a little higher, and very inferior lots sell much lower. The stock on hand is quite ample.

The receipts of Cotton Yarns have been fair this week. Sales of Cotton Yarns in lots at 6½, 7½, and 8½ cents per dozen, for the different numbers. Sales to the city trade, and in large lots, are at 5 per cent off.

CORDAGE.—Prices stationary, and sales made every day at 11c for tar and oiled Cordage. Manilla Cordage we quote at 16a18c.

COAL.—The supply of Pittsburgh at the Creek is quite fair. Best Pittsburgh is retailing at the river, at 12a12½ cents per bushel—delivered. Pomeroy Coal we quote at retail, at 10a11c per bushel.

CANDLES.—Best Sperm is scarce at 35a38 cts, as per quantity. Mould Candles 9a10 cts. Star Candles from the factory 22 cts.

COTTON BATTING.—There is no change, and we quote as before, say 12a13c.

CATTLE.—Sales of Beeves at from 3½ to 4½ per cwt. Sheep $1 50 to $3, according to quality. Lambs $1 25a $1 50; Calves for veal $2 to $4. Cows and Calves $15 to $25.

CHEESE.—The stock of good Cheese is considered small. We quote light sales from stores, of W. R. at 7a 7½ cts; retail sales at 7½a8c; inferior lots are selling at 6a 6½ cents.

DRY GOODS.—Considerable sales of seasonable Goods are made, at very favorable terms. The stocks are quite ample and varied. We quote Cabot A, and other prime brands of brown cottons at 7a8c.; Allegheny D, 8a9; inferior brands 6a7½; A C P Ticks 11c.; Methuen do. 16a17; other brands 9 to —; brown Drillings 8a9c.; bleached Goods 6 to 10c.; 16 blue rise, Fall River, 10a11; do do Merrimack, 11a12; Fancy do 7 to 15; Red Flannels 33; Jeans 20 to 35c.; Plaid Linseys 15 to 25c.

FRUITS.—We quote dried Peaches at $1 25a$1 50; sales of Apples at $1 50a3 00 per bbl. Pealed Peaches $2 50a3 00 per bushel; M. R Raisins $2 40a2 50 per box; Malaga Grapes $3 50 per keg; Currants 14c.; Prunes 26c; Almonds 16; Figs 16c per lb; Sicily Oranges and Lemons $3 50a$4 00 per box. Sales of new Dried Apples at 60c per bushel.

FEATHERS.—Sales brisk from the country at 26c.; sales from stores at 28a29c.

FLOUR AND GRAIN.—The market is but lightly supplied with these articles, and in consequence prices are maintained despite of the universal dullness elsewhere.—We quote Flour at $4 50a4 60 in lots from store and the mills. retail sales at $4 75. delivered. Buckwheat Flour we quote at 2½c. per lb. We quote sales of Wheat to the mills at 75a80c. per bushel. Sales of Corn from waggons at 28a30c.; retail sales at 35c. Oats we quote as scarce at 28a35c. per bushel.

GROCERIES.—The market for Groceries continues to be very well supplied, and prices are about the same as they were at the close of last week. We hear of sales of 575 bags of Rio Coffee at 7½a7¾c, for ordinary to fair qualities; retail sales at 7¾a8c. The sales of N. O. Sugar, have been quite light at 4½a5c, according to quality; retail sales in barrels at 5a5½c. Sales of Plantation Molasses at 25a26c in lots. Sugarhouse Molasses we quote at 35a42c. Java Coffee is held at 11a11½c. St Domingo and Havana at 7a 7½c. Havana Sugar in boxes, we quote at 5a6c; Loaf Sugar in bbls at 9a12c for the different qualities. Rice by the tierce we quote at 4a4½c, in kegs at 5c.

GLASS.—Sales of 8 by 10, country manufacture in lots, and retail at $3a4. Pittsburgh manufacture, $4a4 50 sales of 10 by 12 at $4a5; larger sizes ranging from 10 by 14 to 12 by 18 from $1 to $6 in lots, sales to the country are made at a small advance on our quotations.

GINSENG.—Dull at 25c.

HAY.—Sales of baled Timothy from the river at $10 75 a11 00 per ton. Retail sales from stores at 65c. per 100 lbs. Sales of loose Hay from the country in waggons at 60c per 100 lbs.

HOPS.—Western are worth 11c per lb; Eastern, baled, worth 12½c per lb

HEMP.—There is a fair inquiry for the supply of the various factories, but the receipts are quite light. We quote a sale of 5 tons dew rotted, last year's crop, at $4 50 per cwt. Sales of new, which is generally dark, in loose lots at $3a$4 25 per cwt. A bright lot, suitable for Eastern markets, sells at $4 50 per cwt. The receipts are light. The rates from stores $5a5 50 per cwt. for baled dew-rotted, of the old crop.

IRON.—We have no change to notice. We quote bar at 3½a4c. Charcoal Bloom worth 4c. Tennessee cold blast, $30a$35; hot blast, $28a30 per ton.

INDIGO.—For the best Carraccas Indigo, 90a1 00 per lb, by the ceroon is obtained.

LEATHER.—Skirting 22a23c; Sole Leather $18a$20; Upper do $21a$30 per doz.; Calf Skins $20 to $30 per doz.; Bridle Kips $21 to 30; and Harness $18a22.

LEAD.—Pigs is worth 4½c. by the ton, and Bar 4½c.—Light sales of Kentucky Lead in pigs at 4c.

MADDER.—Prime Dutch Madder is worth 14c in the cask.

MALT.—75c. per bushel is paid for this article.

MUSTARD SEED.—All that is brought into market of the very best quality, is purchased at $2 50 at the factory.

MACKEREL.—We quote No. 1 in bbls. at $12; half bbls. 7; No 2 in bbls. $9 50, half bbls. $5 25; No. 3 South 5 bbls. at $6 75a$7.

OILS.—We quote best winter-strained Lard Oil at 60c; Linseed do. 55 to 60c. per gallon; Tanners' do. from $17 to $21 per bbl; Castor Oil at $1 25 per gallon.

ONIONS.—Are worth $1 10 per bbl. at the river, and $1 50 from store.

POWDER.—We quote for different qualities, as follows: Du Pont's Rifle at $5 50a$6; Kentucky Rifle 5 25 a5 50; Hagley Mills 4 50a5; Western Rifle $2 75a4 00; Blasting at $3 50a3 75.

PLASTER PARIS.—Is worth $4 50 to 5 00.

POTATOES.—We quote at $1 00a$1 20 per bbl. from store, and at 25a30c. per bushel from wagons.

PROVISIONS.—There is but little doing in the Provision market, but there appears to be a better feeling manifested for packed meats. We hear of sales of Mess and Prime Pork at $8, and $6a6 50, the latter prices for Prime packed without heads. Sales of good Bacon from wagons at 3½c. for hog-round. Retail sales from stores at 4a4½c. for Hams; and 3½a3¾c. for Shoulders. The receipts are fair. Sales of Lard from the country at 5a5½c. Sales of Lard from pork houses at 5½c. for No. 2, and 5¾c. for Prime in bbls; good Leaf Lard in kegs from pork house is held at 6c.

AGENTS FOR THE EXAMINER.

C. H. Barkley, Lexington, Kentucky.
J. B. Russell, Gazette Office, Cincinnati, O.
White & Potter, 15 State street, Boston.
Elias Smith, 142 Nassau street, New York.
John. Scholefield, S. E. cor. Arch & 6th sts, Philadelphia

EDGAR NEEDHAM,

MAIN STREET NEAR NINTH, LOUISVILLE, KY.,

DEALER IN ITALIAN AND AMERICAN

MARBLE WORK.

Monuments, Tomb Stones, Furniture, Chimney pieces, &c., &c. Also, Common time, Water lime and Plaster of Paris—wholesale and retail. I will sell work as low, and do it as well as any one in the West. Orders from the country respectfully solicited. Engraving done in the neatest style at from two to four cents per letter, drawings and estimates of work furnished gratuitously. All work sent from my establishment carefully packed and waranted to go safe.

March, 18, 1848.—3m.

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No. 118, Chesnut Street—PHILADELPHIA, Manufacturers and Importers of Paper Hangings and Borders, Have always on hand, as large an assortment as any in the city, of the newest designs of

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All of which will be sold on the most reasonable terms, Wholesale and Retail. Country merchants are particularly invited to call.

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HAS always for sale, Wholesale and Retail, a full assortment of the patterns of Paper Hangings, Manufactured by ISAAC PUGH & CO.

sept 18, 1847—1y

LITERARY EXAMINER.

The Death of the Flowers

BY W. C. BRYANT.

The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sear,
Heaped in the hollows of the grove, the withered leaves lie dead;
They rustle to the eddying gust, and to the rabbit's tread.
The robin and the wren are flown, and from the shrubs the jay,
And from the wood-top calls the crow through all the gloomy day.

Where are the flowers, the fair young flowers, that lately sprung and stood
In brighter lights and softer airs, a beautious neighborhood?
Alas! they all are in their graves, the gentle race of flowers
Are lying in their lowly beds, with the fair and good of ours.
The rain is falling where they lie, but the cold November rain,
Calls not from out the gloomy earth, the lovely ones again.

The wild-flower and the violet, they perished long ago,
And the briar-rose and orchis died amid the summer's glow:
But on the hill the golden rod, and the astor in the wood,
And the yellow sunflower by the brook in autumn beauty stood,
Till fell the frost from the clear cold heaven, as falls the plague on men;
And the brightness of their smile was gone, from upland, glade and glen.

And now when comes the calm mild days, as still such days will come,
To call the squirrel and the bee from out their wintry home;
When sound of dropping nuts is heard, though all the woods are still,
And twinkle in the smoky light the waters of the rill,
The South wind searches for the flowers, whose fragrance late he bore,
And sighs to find them in the wood and by the stream no more.

And then I think of one, who in her youthful beauty died
The fair meek blossom that grew up and faded by my side;
In the cold moist earth we laid her, when the forest cast the leaf,
And wept that one so lovely should have a life so brief;
Yet not unmeet it was that one, like that young friend of ours,
So gentle and so beautiful, should perish with the flowers.

Passage of the First Cataract of the Nile.

We had been told that a strong wind was necessary to carry us through, as for the greater part of the way tracking is out of the question; and that travellers are frequently delayed for days and weeks, awaiting that indispensable auxiliary. But on the morning after our arrival at Es-souan, the auspicious wind set in, and everything augured a prosperous ascent. At ten o'clock yesterday morning, the Reis of the Cataract took possession of the Dahabieh with twenty of his men, (as many as we could well accommodate in addition to our own crew, the remaining eighty being sent on to the point where their services would be more immediately required), and we started with all our sails set, and quickly left the town of Es-souan behind us. And soon the wildness of the Cataract burst upon us in all its splendor; after the tame scenery which characterizes the banks of the Nile from Alexandria to Es-souan, it was quite refreshing to our eyes to rest upon something rugged, and differing in form from the eternal *dhorra* fields and palm-trees. The commencement of the Cataract presents a complete Archipelago of granite rocks, some red, others black, and shining in the sun, as though highly polished, with various torrents rushing between them in all directions. These rocks are of the most extraordinary forms; now awful, now grotesque, they look as old as the earth itself—the skeletons of the antediluvian world! On the western shore the sands of the Great Desert, yellow as gold, and rippled by the action of the winds into wavelets, descend to the water's edge interspersed with great masses of black basalt; on the east, rock rises above rock of granite, piled up in such strange and uncouth forms, that one is led to attribute to some terrific volcanic eruption—to one of those early revolutions of the elements which changed the surface of the globe, the creation of that chaotic wilderness.

The breeze held strong, and well it was that it did so, for I cannot conceive how destruction could be avoided, if, for one moment, the impelling power should be overcome by the resistance of the torrent we were driven through. Here and there our course lay between rocks narrowing so closely together, and towering to such a height, that the wind was momentarily taken out of our sails, and, I assure you, such moments were awful, for it was just a struggle whether the impetus with which we entered the narrow pass would carry us through it or not. And often there was a momentary pause, when that struggle rendered the boat stationary, while the sails fluttered like an expiring pulse; but again the breeze filled them, and the screams and shouts of the two crews would be converted into an hurrah of confidence and triumph. At each of those intervals, our good Reis Ali would leave his post at the prow of the vessel, in order to give me assurances of safety, and encourage me with a cheerful '*Taieeb, Taieeb!*' (very well, very good,) by which kind process I became convinced, that not only had we already encountered some danger, but that more lay before us—a conviction but too well founded, as you will soon see. I had established for myself a test of the safety of our progress, which inspired me with more confidence than the friendly visits of Reis Ali; and this was our excellent cook, Hadgee Mustapha, whose little portable kitchen, in which he performs such great feats, is placed just opposite to the awning where I was standing. There he was, fixed to his post, and, in the midst of the deafening noise and bustle around, imperturably making preparations for dinner, which I began to think it doubtful that we should ever eat. But his unruffled *sang froid* satisfied me that he, who is a Nile bird, thought that there was no danger; and, in my fancied security, I lost sight of the fact that as a Moslem, and a Fatalist—above all as a cook—he was in religion and honor bound to show an immovable countenance—to leave the boat to its fate, and to stick to his *casseroles*, and snap his fingers at the Cataracts.

Thus matters stood at noon; and, in reply to the anxious inquiries I addressed to Mohammed, he declared that we should soon arrive at that part of the Cataract called the *Bab*, or gate, where the eighty men were stationed to track the boat up the rapids; and, that operation once achieved, half an hour would bring us to the island of Philæ, where all our troubles would be over. Scarcely had he made me that assurance, when the Swift entered one of those short but furious torrents, through which the practicable channel lies. A scene of general confusion ensued; I heard the voice of every man of the two crews screaming in angry vociferation, and the hoarse shouts of the Reis, loud above the rest—I saw Mohammed draw his sabre, and rush towards the spot where the Reis of the Cataract's pilot was stationed. I was immediately conscious that our onward course was not only arrested, but that we were retrograding; for the surrounding rocks, which, but an instant before, we were rapidly passing by, now appeared to be running away from us ahead. I looked up, and saw the sails trembling; I looked forward, and oh, *comble de desespoir!* beheld the cook drop a pudding-mould from his hand, and, seizing one of the poles which the crew employed to prevent the vessel wearing round, go heartily to work with the rest. All is lost, thought I, since Hadgee Mustapha abandons his pudding? The next moment a hollow grating noise was heard, and my sinister apprehensions were confirmed; the boat had struck; luckily, it was by the stern, which held her fast, and prevented her swinging round with her broadside upon the rocks, where she must have been dashed to pieces.

The necessary precautions for such a casualty had been provided, and two of our men instantly threw themselves into the stream, and swam to an adjoining rock with ropes, which they made fast there, and thus established such a *fulcrum* to pull upon, as secured her from swinging round by the head. Meanwhile, the pilot who had been provided by the Reis of the Cataract, and whose negligent steering had brought us to this perilous pass, abandoned the helm, and jumping into the river, swam over to the eastern shore, and made his escape into the Desert. While we were lying in this predicament, every bump which the keel gave against the rocks sounding like death knocking at the door, all the surrounding rocks suddenly swarmed with naked Nubians, who sprang up, like Roderick Dhu's men, from what but an instant before, appeared but a lifeless solitude.

On such occasions, I understand, those people always lie in wait and present themselves at the critical moment, either to obtain a *bachshish*, if assistance be possible, or to assume the character of wreckers if misfortune is inevitable. Many of them approached the Dahabieh, seated upon trunks of trees, and using their hands as paddles, the common mode of crossing the river adopted by this primitive race; but we rejected their services, having as many hands on board as we required. At last, by dint of the greatest exertion, we were got off the rock that held us by the stern, but alas! it was to fall from Scylla to Charybdis—for, before we could once more get headway upon the boat, she struck again and this time she sprung a leak. There was nothing to be done but to run her upon the sands of an adjacent island, and to send to the nearest village for workmen to come and repair the mischief done; we then arranged ourselves for the remainder of the day and night. For the honor and credit of Hadgee Mustapha, I must tell you that our dinner betrayed no symptoms of the confusion and terror that had presided over its arrangements; and that his pudding, notwithstanding the ominous interruption that it had encountered, was one of the very best he ever concocted.—*Mrs. Romer's Pilgrimage &c., to Egypt, Nubia, and Palestine.*

Mrs. Gardiner.

Mrs. Gardiner is a creation of this kind. Her whole soul is centered in her flowers. She always had a rural taste when she lived in the city, but the smoke was fatal to the bloom of her roses and the scent of her southernwood. "I blow dingy," said she, "and my old man smells sutty." When at last, she gets into the country, her language, like her tastes, becomes more purely horticultural. When the spring is backward, she exclaims, "Lord knows when I shall be out of the earth; I almost think I'm rotted in the ground." She contrasts her show of red roses, with the white ones of her neighbors: "There's no maiden blushes about me; I'm the regular old cabbage, but I want the sun to make me bust." At another time she declares, triumphantly, "she is in full blow, and invites a neighbor to come in and smell her." A spruce old bachelor complains to her that his peaches dropped off during the last frosty night; she has seen his trees, and corrects him. "Ah! it ain't the frost; you've got down to the gravel—I know you have—you look so scrubby and rusty." She exhorts a city acquaintance to mark the improvement effected by country air. "There's my monthly rose; look at my complexion now; you remember how smudgy I was before. We're very interesting, ain't we?"—*Hood's Comic Annual.*

The Polite Girl.

There was nothing; no, not a dash of the high-life-below-stairs vulgarity in her courtesies to the gardener, or the stable-boy.—The chimney-sweep was just as sure of a gentle and gracious reception. In short, little Ellen could not, though she had tried, have laid aside the bland and most urbane qualities of her manner. As little was she capable of divesting them of their real grace, or of having them mistaken for affected airs and mock civilities. She was polite merely because she could not help it.—True, her politeness was excessively ludicrous sometimes, and now and then rather embarrassing, when it implicated others by taking upon itself to speak for them. Thus I overheard her one morning prefacing a message I had given for the boot-cleaner, with my "compliments" (she was polite enough to call me her master, which I was not,) her master's compliments, and he thought the boots had not been quite so well polished of late! She never received even a command from any one without a "thankee," and she always took a letter from the postman with a nice little courtesy, and a smile of acknowledgment that implied a sense of obligation for his kindness in bringing it. "My master's much obliged," she would sometimes say, as she handed the twopence. I'm not sure that she did not, one wet day, crown her politeness by offering to come and ask me to lend the postman my umbrella; she was certain he would get wet; and carrying other people's letters too!

One occasion I particularly recollect, and it affords a good illustration of Ellen's sensitiveness on the score of giving trouble.—A man had brought me some books, for which, on delivery, she impressively thanked him; when, as he was turning away, it occurred to him that he had a letter to deliver with the packet, and he began to search industriously in his bag. Observing the anxiety with which he pried into the corners of it, she said to him, in her excess of good-nature, "Oh, sir, pray don't trouble yourself."

"Trouble myself!" returned the honest man, elevating his eyebrows rather contemptuously, "why, if I have a letter to deliver as well as the books, I must deliver it, mustn't I?" and he proceeded with his search for a minute or two, when Ellen's good-natured concern for him broke out again, with, "I'm sorry to keep you waiting."

"Waiting!" muttered the messenger; "why, it ain't you that keeps me waiting. But no, there's no letter here; certainly not; well, I thought I had one."

"Oh, sir!" cried Ellen, bent on tranquillising his mind, and settling the matter with the truest politeness and delicacy of feeling, "oh, sir, never mind; I dare say it doesn't signify; *another time, perhaps!*"

Ellen's stay in my landlady's service was not of long duration; for my landlady herself was taken suddenly ill—was dying.—A friend of the invalid sent twice a day to inquire how she had slept and how she had sat up. Ellen regularly brought down the answer, "My missis's compliments, and she has had a very indifferent night;" or "My missis's compliments, and she feels very weak to-day." This went on for six weeks, twice a-day for six weeks, and Ellen seemed to grow more and more sensible of the kindness and attention every time the messenger came. The compliments were sent back as usual, but the intelligence became sadder and sadder. At length, one day, when the friendly inquiry after the health of her mistress came as before, poor Ellen crept to the door with swollen eyes streaming with tears, and sobbed out the melancholy answer, "My missis's compliments, and she died this morning at eight o'clock." Here is the "ruling passion" displaying its strength, not exactly in death, but in its close neighborhood.—*Laman Blanchard.*

The Monk and the Rabbi.

During an Eastern voyage, which a learned and pious rabbi took to visit the Hebrew Academies, he made the acquaintance of a monk who was on a pilgrimage to Jerusalem. The two travellers got on very harmoniously, and their conversation at first was truly amicable, till it was disturbed by religious controversy, when their wrangling became so violent that, on their arrival at the caravansery, they were incensed against each other. During the night the monk, sinking under the influence of an Eastern climate, fell seriously ill.—Rabbi Solomon put aside every other consideration, end paid him due attention; and, as the rabbins at this period generally knew something of medicine, he was fortunately able to assist his fellow-traveller, who thus became indebted to him for his life. The rabbi postponed his departure to attend upon the invalid till out of danger, and, when he came to bid him adieu, the priest thanked him, with an overflowing heart, in these words:—"I am poor, and can do nothing for you, but I pray to Heaven for your prosperity. The most delightful day of my life will be, when I can prove my gratitude."

Rabbi Solomon interrupted him by saying, "You owe me nothing. Although opposed in religion, humanity ought to unite us, and the law of Moses commands me to act toward you as I have done. Adieu! We may never meet again. Live worthily, and, if you ever meet a suffering Jew, assist him as I have assisted you." Years afterwards, on his return to France, Rabbi Solomon stopped at Prague, where his co-religionists received him with honors and fetes. The Jews of Bohemia were then under the domination of Duke Vladislas, who allowed no opportunity to pass without manifesting his hatred to them. When he heard of the reception given to the stranger, like all tyrants, the duke regarded him as a conspirator, a Messiah, or a plotter of revolution, and gave immediate orders for his arrest. During this era of persecution, to bring a Jew to judgment, was to send him to death. The community of Prague were thrown into trouble and despair.—When brought in chains before the duke, Rabbi Solomon was the only one who preserved his tranquility.

His representations were rejected, and Vladislas was about to pronounce his condemnation, when the Bishop of Olmutz advanced towards the ducal throne and exclaimed, "My lord, in the name of the God of Christians, I forbid that even a hair of this Jew be touched. He is noble, generous, and conscientious, and never was deaf to the voice of humanity." The duke and the court were confounded; but the bishop related with warmth the service which had been rendered to him by the generous rabbi when he was only an obscure monk. The duke instantly ordered the irons to be removed from Rabbi Solomon, and the courtiers vied with each other in overwhelming him with compliments. The Christian bishop thus distinguished himself by his gratitude, and Rabbi Solomon had an escort of honor, and was loaded with presents and blessings. But that which was more grateful to him was, that the Jews of Bohemia enjoyed peace and security under the protection which the bishoo gratefully accorded to the brethren of his fellow-traveller, the benevolent rabbi.—*Moral and Religious Tales.*

A River Scene.

"Rowing our boat against the current, between wide meadows, we turned aside into the Assabeth. A more lonely stream than this, for a mile above its junction with the Concord, has never flowed on earth—no where, indeed, except to lave the interior regions of a poet's imagination. It is sheltered from the breeze by woods and a hill-side; so that elsewhere there might be a hurricane, and here scarcely a ripple across the shaded water. The current lingers along so gently, that the mere force of the boatman's will seems sufficient to propel his craft against it. It comes flowing softly through the midmost privacy and deepest heart of a wood which whispers it to be quiet, while the stream whispers back again from its sedgy borders, as if river and wood were hushing one another to sleep. * * Gentle and unobtrusive as the river is, yet the tranquil woods seem hardly satisfied to allow it passage. The trees are rooted on the very verge of the water, and dip their pendant branches into it. At the one spot, there is a lofty bank, on the slope of which grow some hemlocks, declining across the stream, with outstretched arms, as if resolute to take the plunge. In other places the banks are almost on a level with the water; so that the quiet congregation of trees set their feet in the flood, and are fringed with foliage down to the surface. Cardinal flowers kindle their spiral flames, and illuminate the dark nooks among the shrubbery. The pond-lily grows abundantly along the margin; that delicious flower, which, as Thoreau tells me, opens its virgin bosom to the first sunlight, and perfects its being through the magic of that genial kiss. He has beheld beds of them unfolding in due succession, as the sunrise stole gradually from flower to flower; a sight not to be hoped for, unless when a poet adjusts his inward eye to a proper focus with the outward organ.—Grape-vines, here and there, twine themselves around shrub and tree, and hang their clusters over the water, within reach of the boatman's hand. Oftentimes, they unite two trees of alien race in an inextricable twine, marrying the hemlock and the maple against their will, and enriching them with a purple offspring, of which neither is the parent. One of these ambitious parasites has climbed into the upper branches of a tall white pine, and is still ascending from bough to bough, unsatisfied, till it shall crown the tree's airy summit with a wreath of its broad foliage and a cluster of its grapes. The winding course of the stream continually shut out the scene behind us, and revealed as calm and lovely a one before. We glided from depth to depth, and breathed new seclusion at every turn. The shy kingfisher flew from the withered branch close at hand, to another at a distance, uttering a shrill cry of anger or alarm. Ducks—that had been floating there since the preceding eve—were startled at our approach, and skimmed along the glassy river, breaking its dark surface with a bright streak. The pickerel leaped from among the lily-pads. The turtle, sunning itself upon a rock, or at the root of a tree, slid suddenly into the water with a plunge. The painted Indian, who paddled his canoe along the Assabeth three hundred years ago, could hardly have seen a wilder gentleness displayed upon its banks, and reflected in its bosom, than we did."—*Hawthorn's Mosses from an Old Manse.*

Emerson.

"Were I to adopt a pet idea, as so many people do, and fondle it in my embraces to the exclusion of all others, it would be, that the great want which mankind labors under, at this present period, is—Sleep! The world should recline its vast head on the first convenient pillow, and take an age-long nap. It has gone distracted through a morbid activity, and, while perternaturally wide awake, is nevertheless tormented by visions, that seem real to it now, but would assume their true aspect and character, were all things once set right by an interval of sound repose. This is the only method of getting rid of old delusions, and avoiding new ones; of regenerating our race, so that it might in due time awake, as an infant out of dewy slumber; of restoring to us the simple perception of what is right, and the single-hearted desire to achieve it; both of which have long been lost, in consequence of this weary activity of brain, and torpor or passion of the heart, that now afflict the universe.—Stimulants, the only mode of treatment hitherto attempted, cannot quell the disease; they do but heighten the delirium. Let not the above paragraph ever be quoted against the author; for, though tinctured with its modicum of truth, it is the result and expression of what he knew, while he was writing it, to be but a distorted survey of the state and prospects of mankind. There were circumstances around me, which made it difficult to view the world precisely as it exists; for, severe and sober as was the old Manse, it was necessary to go but a little way beyond its threshold, before meeting with stranger moral shapes of men than might have been encountered elsewhere, in a circuit of a thousand miles. These hobgoblins of flesh and blood were attracted thither by the wide-spreading influence of a great original Thinker, who had his earthly abode at the opposite extremity of our village. His mind acted upon other minds, of a certain constitution, with wonderful magnetism, and drew many men upon long pilgrimages, to speak with him face to face. Young visionaries, to whom just so much of insight had been imparted, as to make life all a labyrinth around them, came to seek the clue that should guide them out of their self-involved bewilderment. Grey-headed theorists—whose systems, at first air, had finally imprisoned them in an iron frame-work—travelled painfully to his door, not to ask deliverance, but to invite the free spirit into their own thraldom. People that had light on a new thought, or a thought that they fancied new, came to Emerson, as the finder of a glittering gem hastens to a lapidary, to ascertain its quality and value. Uncertain, troubled, earnest wanderers, through the midnight of the moral world, beheld his intellectual fire, as a beacon burning on a hill-top, and climbing the difficult ascent, looked forth into the surrounding obscurity, more hopefully than hitherto. The light revealed objects unseen before—mountains, gleaming lakes, glimpses of a creation among the chaos—but also, as was unavoidable, it attracted bats and owls, and the whole host of night-birds, which flapped their dusky wings against the gazer's eyes, and sometimes were mistaken for fowls of angelic feather. Such delusion always hover nigh, whenever a beacon fire of truth is kindled. For myself, there had been epochs of my life when I, too, might have asked of this prophet the master-word that should solve me the riddle of the universe. But now, being happy, I felt as if there were no question to be put, and therefore admired Emerson as a poet of deep beauty and austere tenderness, but sought nothing from him as a philosopher. It was good, nevertheless, to meet him in the wood-paths, or sometimes in our avenue, with that pure, intellectual gleam diffused about his presence, like the garment of a shining one; and he so quiet, so simple, so without pretension, encountering each man alive as if expecting to receive more than he could impart. And, in truth, the heart of many an ordinary man had, perchance, inscriptions which he could not read. But it was impossible to dwell in his vicinity, without inhaling, more or less, the mountain atmosphere of his lofty thought, which, in the brains of some people, wrought a singular giddiness—new truth being as heady as new wine. Never was a poor little country village infested with such a variety of queer, strangely dressed, oddly behaved mortals, most of whom took upon themselves to be important agents of the world's destiny, yet were simply bores of a very intense water. Such, I imagine, is the invariable character of persons who crowd so closely about an original thinker, as to draw in his unuttered breath, and thus become imbued with a false originality. This triteness of novelty is enough to make any man, of common sense, blaspheme at all ideas of less than a century's standing, and pray that the world may be petrified and rendered immovable, in precisely the worst moral and physical state that it ever yet arrived at, rather than be benefited by such schemes of such phisolophers."—*Hawthorn's Mosses from an Old Manse.*

Love's Home.

Come down, O maid, from yonder mountain height;
What pleasure lives in height (the shepherd sang)
In height and cold, the splendor of the hills?
But cease to move so near the Heavens, and cease
To glide a sunbeam by the blasted Pine,
To sit a star upon the sparkling spire,
And come, for love is of the valley, come,
For Love is of the valley, come thou down
And find him; by the happy threshold, he,
Or hand in hand with Plenty in the maize,
Or red with spirited purple of the vats,
Or fox-like in the vine; nor cares to walk
With Death and Morning on the Silver Horns,
Nor wilt thou snare him in the white ravine,
Nor find him dropt upon the firths of ice,
That huddling slant in furrow-cloven falls
To roll the torrent out of dusky doors:
But follow; let the torrent dance thee down
To find him in the valley; let the wild
Lean-headed Eagle yelp alone, and leave
The monstrous ledges there to slope, and spill
Their thousand wreaths of dangling water-smoke,
That like a broken purpose waste in air:
So waste not thou; but come; for all the vales
Await thee; azure pillars of the hearth
Arise to thee; the children call, and I
Thy shepherd pipe, and sweet is every sound,
Sweeter thy voice, but every sound is sweet;
Myriads of rivulets hurrying thro' the lawn,
The moan of doves in immemorial elms,
And murmuring of innumerable bees.

[Tennyson's Princess.

A Fantasy.

I believe the flower-clock of Linnæus in Upsal (*horologium floræ*), whose wheels are the sun and earth, and whose index-figures are flowers, of which one always awakens and opens later than another, was what secretly suggested my conception of the human clock. I formerly occupied two chambers in Scheerau, in the middle of the market-place; from the front room I overlooked the whole market-place and the royal buildings, from the back one the botanical garden. Whoever now dwells in these two rooms possesses a capital harmony, arranged to his hand, between the flower-clock in the garden and the human clock in the market-place. At three o'clock the yellow meadow goat's-beard opens, and brides awake, and the stable-boy begins to rattle and feed the horses beneath the lodger.—At four o'clock (if it is Sunday) the little hawk's-weed awakes, also, holy communicants, who are clocks with chimes, and the bakers. At five, kitchen-maids, dairy-maids, and butter-cups awake; at six, the sow-thistle and cooks.* At seven o'clock many of the ladies' maids are awake in the palace, the salad in my botanical garden, and some tradeswomen. At eight o'clock all their daughters awake, the little yellow mouse-ear, all the colleges, the leaves of flowers, of pie-crust, and of deeds. At nine o'clock the female nobility already begins to stir, the mary-gold, and even many young ladies who have come from the country on a visit, begin to look out of their windows. Between ten and eleven o'clock the court ladies and the whole staff of lords of the bed-chamber, the green colewort, and the Alpine dandelion, and the reader of the princess, rouse themselves out of their morning sleep; and the whole palace, considering that the morning sun gleams so brightly to-day from the lofty sky, through the colored silk curtains, curtails a little of its slumber. At twelve o'clock the prince, at one, his wife and the carnation have their eyes open in their flower-vase. What awakes late in the afternoon, at four o'clock, is only the red hawk's-weed and the night watchman, as cuckoo-clock, and these two only tell the time, as evening-clocks and moon-clocks. From the hot eyes of the poor devil who, like the jalap-plant, first opens them at five o'clock, we will turn our own, in pity, aside. It is a sick man who has taken the jalap, and who only exchanges the fever-fancies of being griped with hot pincers for waking gripes. I could never know when it was two o'clock, because at that time, together with a thousand other stout gentlemen, and with the little yellow mouse-ear, I always fell asleep; but at three o'clock in the afternoon, and at three in the morning, I awoke as regularly as though I were a repeater.—*Flower, Fruit, and Thorn Pieces.*

Eight Per Cent.

'Make haste, Edward, make haste down, you'll be too late,' cried the anxious mistress of a pretty lodge at Kensington, to its hurried, flurried, worried master, as the omnibus that took him to town drove up to his gate the other morning.

'How I do hate this omnibus life!' she continued, as after two or three 'Now, sirs,' from the road, he darted past her, just in time.

'Only to think of my being obliged to see that dear fellow rush out of doors every morning, as if the house were on fire!—That horrid omnibus! It doesn't care how husband and wife part!'

And the affectionate creature, left to herself, sat down to meditate on grave matters. Various abstruse and difficult calculations kept her brain in full employment until his return, when the result began to unfold itself in this interesting observation:

'In my opinion, Edward, we could very well afford a carriage!'

A slight shrug, a movement of the eyebrows, a rather melancholy smile, and a decided shake of the head, conveyed the discouraging answer.

'Well, but think, now,' pursued the lady, 'just estimate the expenses. What would a carriage and horses, once purchased, cost in the year?'

'Pair of horses? Oh, why, a hundred a year; set it down at a hundred certain,' was the reply.

'And what, now, does the omnibus cost you, may I ask?'

'Omnibus? Oh, why, eight pounds; about eight.'

'But this you would *save*,' argued the lady; 'for if we had the carriage, you would not want the omnibus, you know.'

'That's true; yes, of course, I should save the eight pounds.'

'Well, well!' cried the lady, with a look of exquisite simplicity, yet in a tone that implied something of exultation as a discoverer.

'Well, and wouldn't that be getting *eight per cent?*'

INTEGRITY is the foundation of all that is high in character among mankind; other qualities may add to its splendor, but if this essential requisite be wanting, all their lustre fades.

Lady Londonderry's Presentation to the Sultan.

I was so amused by the explanation given to me the other day of a noble English lady's reception by the Sultan, which was pompously announced to the world as a most important event—a new era in the history of Turkish civilization—that I cannot resist giving you the same peep at the *dessous des cartes* which was afforded to me. My informant was residing in Constantinople at the time when the affair took place, and derived his information from unquestionable authority, no less than that of some of the officials by whose management it was effected. The lady in question was ambitious of being presented to the young Sultan, and her lord was no less ambitious of gratifying her wishes. An application was made by them to the Pasha, then at the head of affairs at Stamboul to give effect to their wishes, and as he had been at some former period ambassador at our court, his residence in London had enabled him to form a correct idea of the power exercised in the English world of fashion by the two individuals in question, and of the impolicy of offending persons who might one day have it in their power to retaliate upon him in their own country, should the Sultan's pleasure ever send him there again as his representative. But then he knew too, that to propose such a thing to his sovereign as the presentation of the lady to him, was not to be thought of seriously. What did the cunning statesman do in this dilemma? Desirous of propitiating one party without offending the other, he adopted a *mezzotermine* which appeared to him most happily to reconcile the two difficulties. He presented himself to the Sultan, and told him that there was an Englishwoman then in Constantinople who had some very fine jewels to sell, which she was anxious to submit to his Highness' inspection. The Shadow of God upon Earth signified his willingness to see them, and directed that they should be sent to the palace for that purpose. This was not exactly what the adroit minister aimed at, but it was a near approach to it; he ventured to suggest that, as they were all female ornaments, it would be better that the Christian woman should put them on her person, and bring them to the palace herself; which would enable His Highness to judge of the effect they produced, and the manner in which they ought to be worn. The Sultan assented, and gave orders that the woman should be brought to the palace and stationed in one of the ante-chambers, and that when apprized of her being there, he would pass through it in order to take a view of her brilliant merchandise. His directions were punctually obeyed, and this is the history of the noble lady's interview with Abdul Medjid, And the reason of her having been smuggled, as it were, into the Imperial abode, and left shivering alone in chilly rooms and corridors, and finally being so coldly accosted and unceremoniously inspected by the young Sultan in his passage through the room in which she stood, is most intelligibly accounted for by the fact that he actually believed her to be a *diamond merchant!* and although she was impressed with the conviction that the interview was conceded to her rank and station, it was only owing to that mistaken supposition, above stated, that the proud English lady obtained admission into his presence.—*Mrs. Romer's Pilgrimage &c., to Egypt, Nubia, and Palestine.*

The Bracelets.

Marie Antoinette, of France, was passionately fond of the opera. She once played Suzanna, in the "Marriage of Figaro," in a private theatre in the palace. Opposite the queen's box at the opera-house, one evening, sat the wife of a rich banker, bedizened with jewels, and sporting a pair of magnificent diamond bracelets; and so anxious was she to attract the notice of the queen, that she leaned her hand on the velvet cushion of the box, that the jewels might be fully seen. Her movements did not escape the notice of the queen. She cast several significant glances at the lady, who was delighted at the homage paid to her brilliants. In the course of the evening, a servant wearing the queen's livery, knocked at the door of the box, and with many compliments to the lady and apologies from the queen, begged that the latter might have a closer view of one of her splendid bracelets, which had so much occupied the public attention and admiration. In a moment it was unclasped and given to the queen's messenger. The banker's wife soon discovered that it was an ingenious thief, who had observed her movements and efforts to attract the attention of the queen, that had thus obtained the bracelet. The police were soon apprised of the loss, and next morning while at breakfast, she was made happy by receiving a note from the commissioners of police, stating that the thief and the bracelet had both been captured; and requiring her either to send the other bracelet by the sub-lieutenant of police and his attendants, to identify the one recovered, or to come herself with it to the bureau. She was *en negligee*, and preferred giving the other bracelet to the officer, with many cautions of care; but she found in an hour or two that both her bracelets had *vamoused!* both gone! The rogue who had obtained one at the theatre, had ingeniously managed to possess himself of the other.

The Message.

O, Swallow, Swallow, flying, flying South,
Fly to her, and fall upon her gilded eaves,
And tell her, tell her what I tell to thee.

O, tell her, Swallow, thou that knowest each,
That bright, and fierce, and fickle is the South,
And dark and true and tender is the North.

O, Swallow, Swallow, if I could follow, and light
Upon her lattice, I would pipe and trill,
And cheep and twitter twenty million loves.

O, were I thou that she might take me in,
And lay me on her bosom, and her heart
Would rock the snowy cradle till I died.

Why lingereth she to clothe her heart with love,
Delaying as the tender ash delays
To clothe herself, when all the woods are green?

O, tell her, Swallow, that thy brood is flown:
Say to her, I do but wanton in the South,
But in the North long since my nest is made.

O, tell her, brief is life, but love is long,
And brief the Sun of summer in the North,
And brief the moon of beauty in the South.

O, Swallow, flying from the golden woods,
Fly to her, and pipe and woo her, and make her mine,
And tell her, tell her, that I follow thee.

[Tennyson's Princess.

A Genuine Compliment.

It is said that a lady of extraordinary beauty, once confessed that the only real compliment she ever received was from a coal-heaver, who asked permission to light his pipe in her eyes. We have lately met with another compliment paid by a sailor, who was directed by his captain to carry a letter to the lady of his love. The sailor, having performed his errand, stood gazing in silent admiration upon the countenance of the lady, for she was "beautiful exceedingly." "Well, my honest man," she said, "for what do you wait? there is no answer expected." "Lady," said the sailor, "I would like to know your name." "And why?" she replied; "why should you seek to know my name?" "Because," said he, "*because I would call upon it in a storm, and save some ship from sinking!*"

The Little Orphan.

We hope our younger friends read sometimes, what we publish on this page. We try to give interesting and instructive matter. We copy often, for this purpose, from old authors—the good and great of the past—from living writers, the good and great of the present. Surely they can find sometimes, extracts worth reading and remembering. But here is a story written by a young friend, and intended especially for them: its object is, to teach this great truth, that we must be kind to each other. Will our young friends read it, and remember the lesson it conveys? We hope so.

It was Christmas Eve; and all the children in Mrs. Morton's boarding school were dancing with delight; for the next day their teacher was to give them a ball, and then they were to return home to spend the holidays.

Oh! how their little hearts beat, and their bright eyes sparkled, as they thought of it. And besides this, Fanny Foster, with her large black eyes had caught a glimpse of a Christmas tree, in Mrs. Morton's parlor, covered with pretty things; and they expected a summons from her every moment. At length it came, and the children rushed down, breathless, while the sound of music made them almost wild.

Only one remained behind, in the deserted school-room. This was a pale little girl, shabbily dressed, whose deep blue eyes peeped sadly forth beneath their fringed lids, and whose pale lip no smile illumined. A large tear rested on her hollow cheek, and and an expression of sorrow, more touching in one so young, showed that the lonely child was unhappy.

Poor little Lilla! the tears gushed forth more freely, as the sound of music and laughter reached her ear, and she thought how happy she had been when her own mamma lived, and how eagerly she had watched for Christmas then. But nobody cared for the little orphan girl now; even the Christ-child had forgotten her; and most of the little girls laughed at her because she had to wear Kate Morton's cast-off clothes. It was very wrong, but Mrs. Morton did not check them, as she should have done; indeed, she sometimes ridiculed Lilla herself, and the friendless one was glad to hide her head; so she did not go with the other children into the parlor, but remained weeping in the school-room.

After awhile she hid her face upon the desk, and moaned aloud, "Mother! Mother!" Then the room became suddenly very bright, and she no longer felt cold and dreary; the desks and chairs vanished, and in the middle of the room stood a large Christmas tree, covered with presents, and supported by a beautiful child, with a golden crown upon its head. Lilla clapped her hands, and the tears were all gone. She looked at the smiling child, and the pretty tree, and hastened to examine her presents. There were nice little dresses, dolls, and necklaces. Poor Lilla was enchanted. She knelt down to thank the angel-child, when a golden cloud surrounded the tree, and she heard the most beautiful music in the world, softly ringing about her—now near, and now far off—while the room seemed to be filling with lovely beings, whose soft eyes beamed kindly upon her; and they all appeared to come from behind the golden cloud which enveloped the Christmas Tree.

Gradually the music died away, and a heavenly voice cried, "Lilla!" At the same time, Lilla saw her own dear mamma standing before her, with a starry crown upon her brow. She sprang forward, and the spirit raised her earthly darling—the little pale Lilla—and kissed her cheek. "Oh, Mamma; dear, dear Mamma! take me with you, do not leave poor Lilla again I am so sad without you; nobody loves me here—may I not go with you?" and she buried her head in her mother's bosom, and wept aloud. "Lilla," murmured the angel, "my earthly child, weep no more, for joy is at hand. Yet a little while must we part, my cherished one, but no longer shalt thou be friendless and sad; to-morrow, the Christ child shall bring thee a gift, and give thee a home. Then, weep no more, but be as thou hast been, meek and kind, and the angels who watch over thee will make thee loved and happy. And forget not, that God is the orphan's Father—heaven the orphan's home. Now, fare thee well, my child."

Lilla no longer nestled in her bosom, but knelt upon the floor, and the soft music again was heard; while the golden cloud surrounded her mother, and the angels grouping round her, seemed to melt away into thin air, murmuring all the while, in harmony with the music, "Fare thee well, and weep no more—dear little Lilla, weep no more."

For a moment, Lilla was silent and breathless; but the sound of merriment roused her, and starting up, she found herself in the cold school-room, her head resting on the hard desk, while her schoolmates were running up stairs to bed. It was very cold; but her heart was so warm and glad, she did not feel it. With a happy smile upon her face, she crept to her lone little bed, and did not find it as hard and cold as usual; but she could not sleep—she lay thinking of her mamma and the Christ-child, and kept asking herself if it was only a dream—a beautiful dream, sent by God to make her happy—and she wondered if the Christ-child would think of her.

She was glad when the sun peeped into her narrow window, with its kind, bright face, saying, "Are you up, little girl, on this merry Christmas morning?" Gladly she obeyed the summons, and, springing out of bed, cried, "A merry Christmas, Mr. Sun," and quickly dressed herself, never thinking of Kate Morton's old clothes, she was so happy; and when she had prayed for God's blessing, she hastened down stairs, but alas! there was no one there to return her looks of love; and if they wished her a Merry Christmas, it was with so cold and careless a manner, that, chilled, and disappointed, she stole silently away.

But, though large tears were in her eyes, her heart was still happy. At length the evening came, and the dancing had commenced. Carriage after carriage rolled to the door, bearing the parents of the happy children, laden with presents for their darlings, who looked sweet, in their white dresses and wreaths of flowers. Lilla had no white dress, and no flowers, and she could not help sighing as she crept, unobserved, into a corner where she could not be seen. She smiled, however, to see them all so happy. "Oh, dear, if they only loved me!" she thought, "but I must not think of that; I, at least, can love them," and she smiled again, joyous as any of them.

The dancing stopped for a little while, and another carriage rolled to the door.—Every one wondered who it was, for all the expected guests had arrived; and the little boys at the windows said it was a handsome chariot. At length, a noble looking gentleman was ushered in, and all the company bowed and smiled; for they knew he was the distinguished stranger who had just arrived from foreign lands; and Mrs. Morton took up the fair little girl who clung to his hand, and welcomed her joyously.

The gentleman looked eagerly round among the children, who were gazing at the richly dressed little girl, and said to Mrs. Morton.

"Does not Lilla R—— attend your school?"

Lilla heard him, and sprang breathless from her corner. She forgot her shabby clothes and all the fine ladies and gentlemen, and cried,

"I am Lilla—I am Lilla."

For a moment, he gazed at her, and then fondly embraced and kissed her, calling her "his sister's child—his lost one," and took his little girl, and bade them love each other, for they were sisters. But upon Mrs. Morton he looked sternly, saying, she had not fulfilled her trust—she had not been kind to the orphan.

Lilla heard him, and quickly taking his hand, cried,

"Forgive Mrs. Morton, dear father; unless she had taken me, perhaps I should have died;" and she smiled upon them all a kind, forgiving smile.

Oh, how sad all her little persecutors felt! Kate Morton could hardly restrain her tears; she longed to throw her arms around the sweet Lilla's neck, and pray for forgiveness; her proud, naughty heart was conquered, and she saw how wicked she had been. But Lilla—the dear little Lilla—how happy she was, in her beautiful home, where all was peace and love!

Soon the rose returned to her cheek, and the smile to her lip; while her sweet and gentle spirit, developed in her daily life, and leading her ever to acts of disinterested kindness, made her, not only the darling of all who knew her, but the friend and benefactress of many a little fatherless one, who, but for her, would have been desolate and